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ABSTRACT

Designed to supplement eleventh grade U.S. history textbooks, the self-contained activities in this student guide will help students learn about Polish immigration to America. Intended for use with an accompanying teacher's guide, the activities are organized around five themes: (1) the colonial period: early Polish-American influence; (2) the American Revolution through the Civil War: Polish American perspectives; (3) Reconstruction and immigration; (4) immigration and industrialization; and (5) contemporary issues, concerns, and perspectives. Students read, discuss, and answer questions about short reading selections including "Poles in Jamestown," "Influential Poles in Colonial America," "European Factors Influencing Polish Immigration and Settlement in Colonial America," "Tadeusz Kosciuszko (1746-1817)," "Silesian Poles in Texas," "Learning about America and Preparing to Leave Silesia," "Polish Migration and Attitudes in the Post-Revolutionary Period (1783-1860's), "Examples of One Extreme Opinion of a Southern Polish Immigrant," "Reconstruction and Silesian Poles in Panna Maria Texas," "United States Immigration Policy: 1793-1965," "Poletown," "The Polish American Community," and "Current Trends in U.S. Immigration." Other activities involve students in role playing, analyzing case studies, reading primary source materials, and analyzing census data. (LH)

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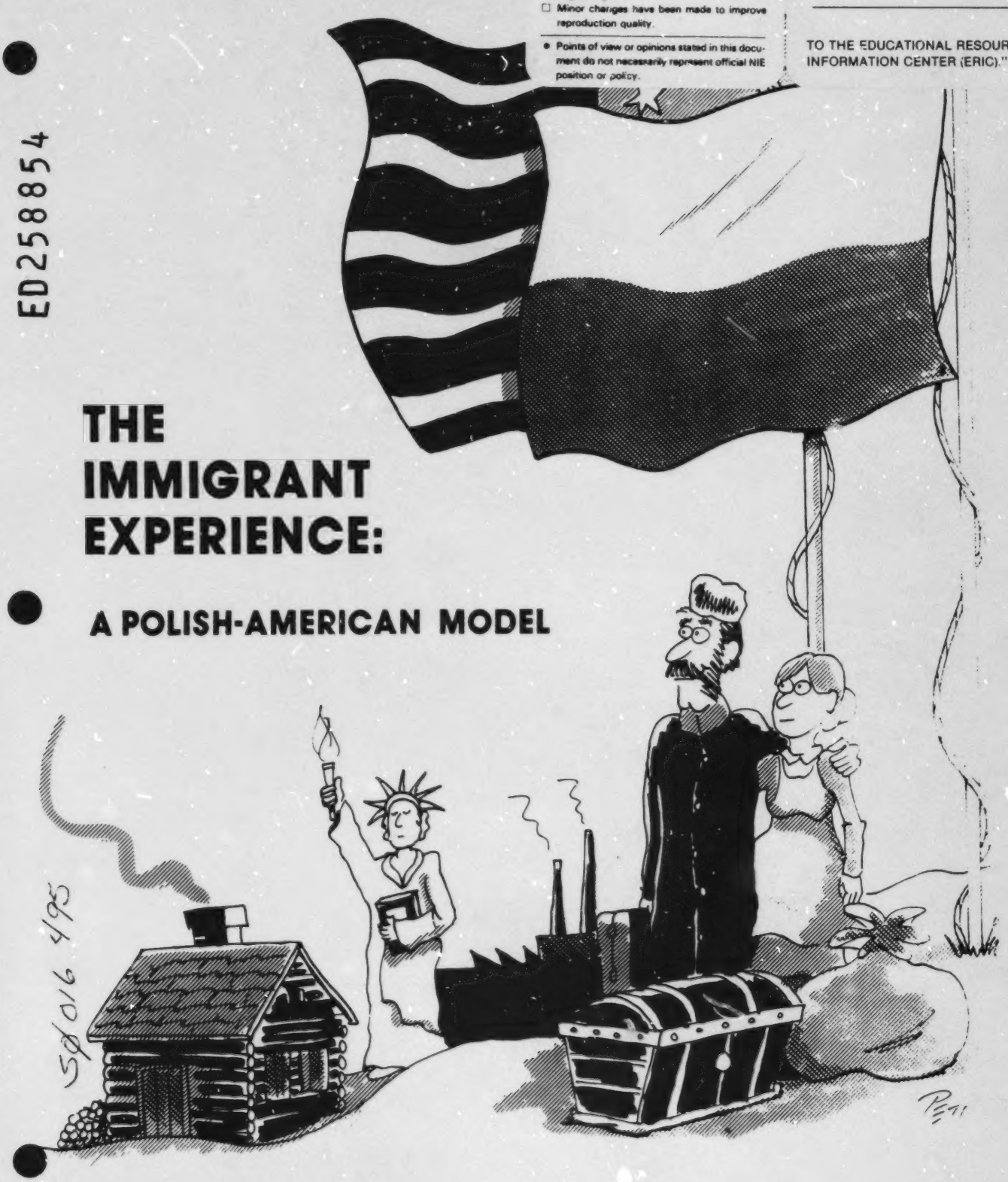
THE IMMIGRANT EXPERIENCE:

A POLISH-AMERICAN MODEL



THE IMMIGRANT EXPERIENCE: A POLISH AMERICAN-MODEL

STUDENT MATERIALS

designed to be used with a teacher's guide

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INTRODUCTION

This project was made possible through federal funding of the Ethnic Heritage Studies Program Title IX, E.S.E.A., G008100438. The project, based in Bloomington and South Bend, Indiana, began in October 1981 and culminated December 1982. The two major activities of the grant were teacher training and curriculum development. After extensive field testing utilizing both formative and summative evaluation, the project developed a two-part curricular material set consisting of student activities and teacher's guide.

The curriculum materials developed for the project are designed to be used in tandem with standard U.S. History textbooks in courses typically taught at the eleventh grade level. To facilitate usage the teacher's guide contains a series of charts keying the student materials to the ten most widely used textbooks including those on the Indiana State Textbook Adoption List. The project realizes that whether or not textbooks reflect the multicultural richness of the United States, promote intergroup relations or in any way value diversity, they, nevertheless, are in widespread use. These materials, then, are designed to enhance classroom instruction, which often relies upon usage of a textbook employing a traditional Anglo-American perspective.

As mentioned above, these curriculum materials are designed to supplement traditional U.S. History textbooks. An informal survey of such textbooks reveals that the coverage accorded Polish Americans is problematic in both a quantitative and qualitative sense. Minimal coverage is not given in even the most obvious areas. When coverage is given it usually focuses on squalor and poverty. Little or no mention is made of the ethnic heritage of the Poles. The positive value of family, friends and traditions pales beside a rather truncated economic view of the world.

In attempting to overcome the shortcomings listed above, we have adopted what is best described as an ethnic additive model. We have, however, attempted to side step the obvious drawbacks of this approach. For example, the famous people, food, facts and costumes syndrome has, to a large extent, been avoided. People and places are mentioned as components of larger concepts such as loyalty or phenomena such as migration. Further, ethnicity itself is treated as a perspective rather than as the physical manifestation of food and costumes. Ethnicity, therefore, becomes a concept which is explored within the large context of a multicultural U. S. society. The spirit of this is perhaps best expressed in the following quote from Reverend Leonard Chrobot, St. Mary's College: "We believe that people who are secure in their past and joyful in their present cannot but be hopeful in their future. We call this the 'new ethnicity'."

ACKNOWLEDGEMENTS

The culmination of the formal phase of this project is in a sense a celebration of the talents and contributions of many people. It is only appropriate that at least a number of those people should be acknowledged.

The valuable guidance rendered by the advisory council can perhaps never be measured. A sincere note of thanks to advisory council members: Chester Bentkowski, Professor Thomas F. Broden, Jr., Reverend Leonard Chrobot, Mrs. Mary Sue Zatarga-Freitag, Mrs. Jean Landy, Joseph Lawecki, Dr. Paul P. Purta, Dr. Mary Ellen Solt, and Donald Truex.

In a similar fashion, the valuable contributions of the project teachers cannot be estimated. Their participation in both the teacher training aspect of the project and curriculum materials evaluation helped ensure the success of the project. Again, special thanks to: Barbara Detweiler, Sister Mary Ann Pajakowski, C.S.C., Gail Miller, Mary Sue Freitag, Lynn Humphries, W. Marquis Anderson, Alvin Smith, Carol Wengerd and Paul Blum.

Evaluation of both the curriculum materials and teacher training was an especially important part of the overall project design. A note of thanks to Victor Smith for overall management of evaluation aspects, to Mary Soley for assistance in formative evaluation, and the pilot test teachers Alvin Smith, Bill Kramer, James Krider and Robert Clements.

The teacher training aspects of the project drew upon the talents of many individuals including Marsha Mullin of the South Bend Transportation and Industry Museum, Mike Hawfield of the Northern Indiana Historical Society, Kathy Hanby-Sikora, Donna De Blasio and Jens Lund of the Indiana University Oral History Project and Jane Schultz McGeehan of Indiana University's multicultural education program.

Graphic representation of key concepts and maps are used to enhance the project materials. The project is grateful to the National Geographic Society and T. Lindsey Baker for permission to reproduce the maps used and to Joel Pett for his provocative illustrations.

The project was based at the Social Studies Development Center, Indiana University - Bloomington. Many colleagues contributed to the project in numerous ways. Special thanks to associate director Alicia S. Nakamoto for her diligence, Alan Backler and John Patrick for their assistance in curriculum development, Bernadine Schmidt for her dedication, Anna Ochoa for first conceptualizing the project and Howard Mehlinger for helping me clarify my thinking about both immigration and ethnicity.

Finally, a personal note of thanks to Busia Zofia and my mother, Victoria, for allowing me to draw upon their strength.

Linda S. Wojtan
Project Director
Bloomington, IN
January, 1983

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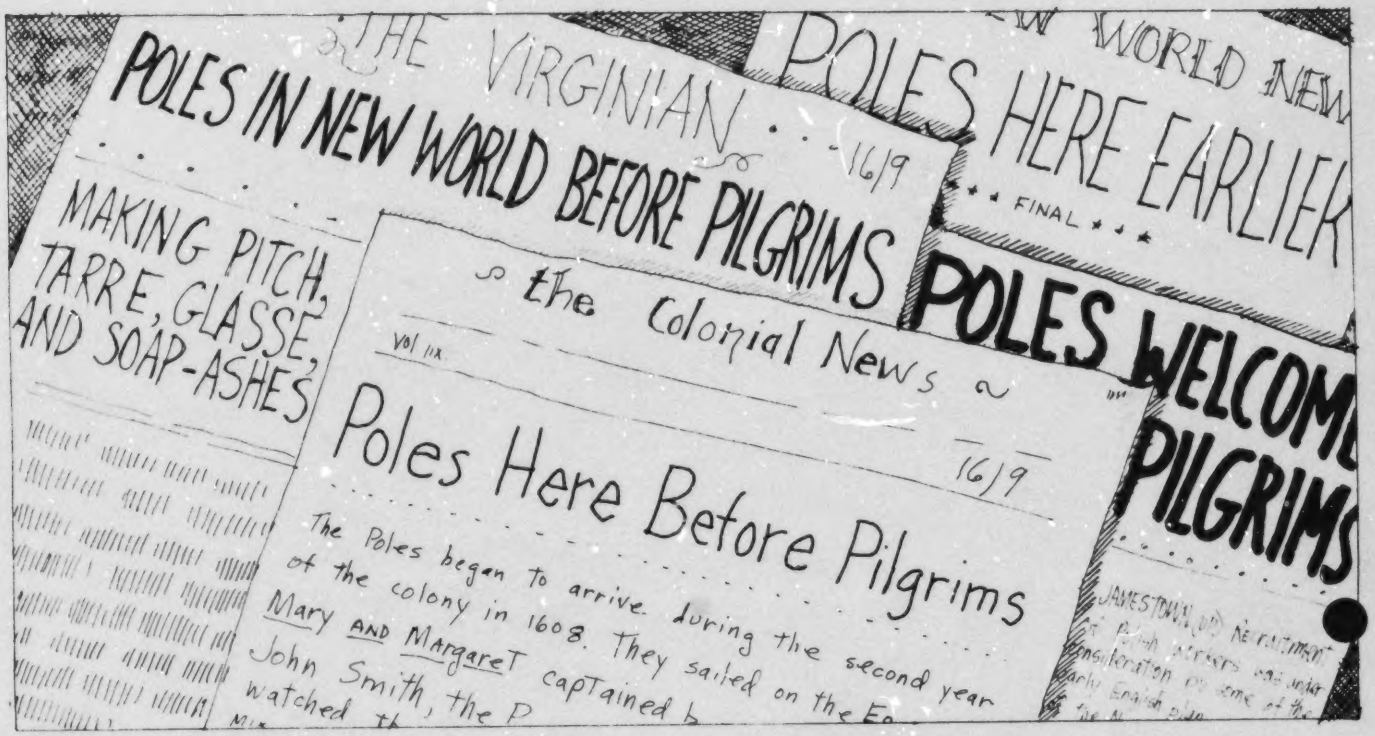
Chapter Introduction

Chapter 1

THE COLONIAL PERIOD: EARLY POLISH AMERICAN INFLUENCE

This chapter is about Polish people who came to Colonial America, how they lived, and the contributions they made. You will learn about the first English settlement of Jamestown and some of the reasons why people came to the "new world." You will also have the opportunity to be a historian as you "discover" new things in U. S. History.

How "English" was the English Settlement of Jamestown?


THE VIRGINIAN
1619
POLES IN NEW WORLD BEFORE PILGRIMS
POLES HERE EARLIER
FINAL
MAKING PITCH, TARRE, GLASSE, AND SOAP-ASHES
the Colonial News
VOL IIX
1619
Poles Here Before Pilgrims
The Poles began to arrive during the second year of the colony in 1608. They sailed on the Ea
Mary AND MargareT captained b
John Smith, the P
watched th
POLES WELCOME PILGRIMS

Had there been newspapers in Colonial America in 1619, these headlines might have been common. Polish people came to the "new" world even before the Pilgrims did. Why don't we learn about them?

In this lesson you will learn about the Poles who came to live and work in America's earliest English settlement, Jamestown. The objectives for this lesson are:

- to provide information about the Poles who first came to America,
- to compare this information with that in your textbook,
- to discuss the ways historians decide what to include and exclude in textbooks.

What to do:

1. Read through these materials carefully. As you read think about the following questions:

   a. What are three contributions the Poles made to the establishment of Jamestown as a permanent settlement?

   b. The reference to "Robert a Polonian" would not be considered seriously by most historians because of the lack of information about this man. Yet some Polish and Polish-American historians include Robert in their writings. Even though there is little information about him, why do you think some historians are so interested in Robert? What would you do about "Robert" if you were a historian? Would you bother to write about him? Why or why not?

After you have finished reading and thinking about these questions, write out answers or be prepared to discuss them.

2. Next, open your U. S. history textbook to the Table of Contents.

   a. Is there a chapter or chapter subsection which discusses the history of Jamestown in some detail?

   b. If Jamestown is detailed, is there any mention of the significant parts Poles played in this colony? Or what the Germans ("Dutch") did in Jamestown?

   c. Why do you think the only Europeans mentioned in the founding of Jamestown were English?

   d. What part did the early Polish workers play in gaining the right to vote for themselves and other immigrant groups to follow?

Write the answers to these questions or be prepared to discuss them in class.

READING: Poles in Jamestown

As early as 1585, the recruitment of Polish workers to a new English settlement was being considered. Planners of what was later to become the settlement of Jamestown wanted people to be "fetched out of Prussia (Germany) and Poland." These people were thought to have the needed skills and could be paid very low wages.

Poles, along with Prussians (Germans) began to arrive during the second year of the colony in 1608. John Smith, the President of the Council of Jamestown, watched the arrival of Polish (and German) workers with mixed feelings. He was unsure of the wisdom of his company's policy of inviting non-English members.

In spite of these early worries about the new arrivals, Smith found the Polish settlers to be good workers and useful members of the colony. Right after their arrival they dug wells, and cut down trees for the manufacture of wood products.

In addition, on a tract of land given to them which was about a mile from the fort, they began to build a glass furnace. In the autumn of 1608, almost twelve years before the Pilgrims landed in Plymouth, the first factory in America was producing glass. Later that year Captain John Smith wrote proudly in a letter, "we sent home ample proof of Pitch, Tarre, Glass."

The skilled and reliable Polish artisans also helped to protect the colony from Indians. They were such an asset to the first English colony that other Poles were invited to settle in Jamestown. Within a few years 50 Poles were living there.

Captain Smith's manuscript expressed his respect for and satisfaction with Poles in his colony. The other Poles who followed the original group remained nameless except for one vague reference to "Robert a Polonian." He was a trader and interpreter. Once he stirred up some trouble with the Indians for his personal benefit. The reference to this "Robert" is too vague to have much serious importance at this time, but it stirs the imagination of historians interested in American History.

Little else is currently known about Poles in Jamestown. There is one incident, however, which present-day Polish-American historians always mention. The incident occurred in 1619 when the first legislative body in America, called the House of Burgesses, was formed. This was the beginning of representative government in the New World. The Records of the Virginia Company show that the Poles demanded to have a part in the political process as residents of the colony. They wanted the right to vote for members in the House of Burgesses.

One account of this event indicates that the Poles in Virginia staged their protest at the first Virginia Assembly. They then went on strike, stopping operations in the glass factory, the tar distillery, and the soap factory.

The Governor and House of Burgesses were quick to correct this injustice realizing the results of a long strike. They knew that if the colony sent empty ships to England the London Company would be losing profit from the sale of the products made by the Polish-run industries.

The workers were given the right to vote and were declared "free." However, there seems to have been a trade-off for the right to vote. The House of Burgesses must have realized how valuable the Polish workers were so they set up an apprentice program. Polish workers were to teach their skills to young male apprentices, many of whom were not Polish. When the Poles held their first strike, a "first" in America, they had a monopoly over skills badly needed in the colony. To insure that this could not happen again, the English reached an agreement with the Poles to teach their skills to others who would be more loyal to the English.

CHAPTER 1

LESSON 2

EVERYBODY LOVES A HERO!

Everybody loves heroes and heroines! But what makes a person worthy of such an honor and who decides who should receive special recognition?

In this lesson you will have the opportunity to identify heroes and heroines from the Colonial period. You will also play the "role" of historian and decide which people are worthy of hero status. The objectives for this lesson are:

- to learn about people in colonial America of Polish ancestry,
- to identify characteristics of heroes and heroines,
- to decide which heroes and heroines should be included in textbooks.

WHAT TO DO:

1. Make a list of at least 5 of your own heroes or heroines. Your list can be people who are living now or in the past. They can be from any walk of life, from the United States, or from anywhere in the world.

2. After you have completed your list, write down characteristics (traits) of these people. What are the things about these people that make them heroes or heroines for you?

3. Compare your lists with those of a classmate. How are your lists similar? How are your lists different?

4. Now open your U. S. History textbook to the section on colonial America. Working alone or with a classmate, write down the names of 5 people specifically mentioned and discussed in some detail. What makes them deserving of special mention in your text? What are their ancestries (countries of origin)?

5. Now read the following passage entitled "Influential Poles in Colonial America". Pick out and list the names of Poles specifically mentioned.

6. When you have finished the reading and list, compare the ways these Polish Americans influenced this country during the Colonial times with the things and people mentioned in your textbook. What makes both groups of people special? What are the characteristics of both groups?

7. Playing the role of a historian, pick out two of the names on your list of Polish Americans in Colonial times. Would you include them in your text? Why or why not? Be prepared to share your ideas with others in your class.

INFLUENTIAL POLES IN COLONIAL AMERICA

Aleksander Karol Kurcjusz was an educator. Like much information about early Poles in America, there are conflicting stories of Kurcjusz's former occupation. Of Polish descent, he was either a former professor from Lithuania or a medical doctor turned educator. He arrived in New Amsterdam in July 1659 and quickly established a Latin grammar school. This school is of importance because it was the first school in the history of New York City and the second Latin grammar school in America, following Harvard. Because of contract disagreements with his Dutch employers, Kurcjusz left his post in 1661. Nevertheless his school established a formal educational program in this area of the colonial world.

A well-known New Jersey man, Olbracht (Albert) Zaborowski (also spelled Zabriskie, Saborishki, Zoborisco, Zabrazychi and Zaborischo) influenced American life from the time of his arrival in New Amsterdam in 1662. He probably left Poland because of growing religious hatred, suggesting that he was in the minority, a Polish Protestant in a Catholic nation. The fact that he settled in Protestant New Amsterdam further suggests he was Protestant.

For ten years this originally Dutch settlement was his home. Then he moved to Bergen (today Jersey City). Soon after this he became one of the greatest landowners in New Jersey. On his lands, between the Hudson and Hackensack Rivers, he helped found a Protestant community. Because of his generosity and other good deeds, Zaborowski became one of his community's most popular and well respected citizens. This resulted in his appointment as a Justice of the Peace in Upper Bergen County in 1682. Zaborowski died in 1711, around the age of 73. Although his direct influence ended with his death, his children went on to establish the Zabriskie clan of New Jersey.

In the pre-1776 era of American History, one of the most prominent Polish names was that of Sadowski. If you are familiar with the history and geography of the Midwest, you might know this name in its changed form - Sandusky, as in Sandusky Bay, Sandusky River, the city of Sandusky, Ohio, and Sandusky Station in Kentucky. Jan Antoni Sadowski (also spelled Sodowski, Sadusky, Sandoski, and Sandouske) from Wielkopolska

Poland, was the first in a line of famous American pioneers who helped to change the "face" of early America.

Sadowski is believed to have arrived in the American colonies in the beginning of the 18th century. The reason he left Poland is not known, but available documents show that Sadowski lived for a time in New York and Virginia. After buying a farm he left his family there. Setting out alone, he was one of the first white settlers to venture into the Cumberland and the Ohio River area, and probably the first white man to establish trade with its Indians.

The name of Sadowski continued to contribute to history. In 1773, his sons, Jacob and Joseph, took part in the first surveying expedition into lands (today part of Kentucky) inhabited only by Indians and traveled only by trappers. They helped to lay out the site of Louisville, Kentucky. The following year they both set out and founded the first settlement of Harrodsburg in the Kentucky wilderness. Another "first" for Jacob is that he was the first known American to sail down the Cumberland, Ohio and Mississippi Rivers to New Orleans.

Later in 1775, brothers Jacob and Joseph (James) established a settlement on the Pleasant Run River in Washington County, Kentucky. From that time until their deaths around 1830 their names appeared often in Kentucky records.

Other Sandusky brothers and relatives were pioneers and founders of settlements in other parts of Kentucky and Tennessee. The Sadowski influence on America has continued through time. Antoni Sadowski and relatives left many descendants. In many communities stretching across the United States, family members today are still contributing to the development of this country.

Why Do People Move?

What makes people move from one place to another? Studies show that no matter what the time period, people usually move for similar reasons.

In this lesson you will learn about the conditions which influenced Poles to leave their homeland and come to Colonial America. The objectives for this lesson are:

- to identify reasons why you would move to another part of the United States or another country,
- to compare your reasons with those influencing Poles to come to this country during the Colonial period,
- to compare the reasons of the Poles with those of people coming to this country today.

What to do:

1. Think about the possible reasons why you would move to another part of this country or to another country. Discuss your ideas with other members of your class.
2. Keeping these reasons in mind, categorize them into two groups: (a) conditions which exist where you are living now (the Push); and (b) conditions which exist elsewhere that would attract you to another place (the Pull).
3. Read the following passage entitled "European Factors Influencing Polish Migration and Settlement in Colonial America." What were the main reasons Poles came to this country during colonial times? Were they Push or Pull or a combination of both?
4. Pick out one group of people who are coming or want to come to this country today. Find out why they are coming. Are their reasons Push or Pull or a combination of both? How do their reasons compare with those of the early Polish immigrants?
5. Compare the conditions for Polish immigrants of Colonial America with Poles in America today. Focus in on the two main reasons why Poles came during colonial times. Do the conditions which attracted them to come still exist today?

European Factors Influencing Polish Immigration and Settlement in Colonial America

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During the colonial period (1600's and 1700's) Poles were leaving their large and well populated nation to settle into the small and less "civilized" colonies of the new world. Poland had long had a tradition of civil liberties (the right to vote and hold political office) and a society which accepted religious differences. What then prompted Poles to leave Poland?

During the 1500's Poland was at the height of a "Golden Age." Poland was a strong power and had a well developed culture. The Protestant Reformation which began in Germany and spread to the rest of Europe was an important era in Polish history. Although the Reformation led to bloody persecutions of Catholics and Protestants in most European countries, there was calm and religious freedom in Poland. Polish Protestants even had their civil liberties. This tolerant atmosphere encouraged much positive influence by Polish Protestants, especially in education and literature. Moreover, they had succeeded in gaining a majority of seats in the Polish legislature.

By the middle 1500's the Counter-Reformation was beginning. The Counter Reformation revived the tribunals of the Holy Inquisition which persecuted non-Catholics in Catholic countries. Again, religious freedom was not affected in Poland. The Polish King, whose name was Zygmunt August, became famous for the statement: "I'm not king over your consciences." He simply refused to recognize the verdicts of the Catholic Church courts. As a result, the safety of the Polish Protestant was assured.

Although the Catholic Church did not use violence to combat Protestantism in Poland, other tactics proved successful. The chief Catholic Church spokesman for the Polish Counter-Reformation brought the Jesuit Order to Poland in 1564. This Catholic religious order was very successful in diminishing Protestant influences in Polish life.

The Jesuits began by founding schools to compete with those of the Protestants. Not overly concerned with the religious beliefs of the older generation, the Jesuits concentrated on the young. Backed by the resources of the Church, they soon outperformed the Protestant institutions. The Jesuits also made a considerable contribution to Polish literature, which further influenced Polish life.

The competition between Catholic and Protestant forces, while it lasted, was extremely beneficial to Poland's educational and cultural standards. However, by 1600, after only one generation, the Jesuits became more influential than the Protestants. It is generally agreed that the victory of the Counter-Reformation in Poland marked the end of its "Golden Age."

The decline of Protestantism in the 1600's was caused by other factors besides the Jesuit influence. The Polish Protestant church split into different groups and began to fight among themselves. This made the victory of the Catholic Church that much easier.

A complete victory for Catholics came during a critical moment in Polish history. Poland had managed to stay out of the Thirty Years War (1618-1648) between Catholics and Protestants which engulfed much of Europe. This policy of non-involvement reaffirmed Poland's tolerance. However, following the war's completion, Poland was attacked by anti-Catholic forces in nearby countries. It was during the war with Lutheran Sweden (1655) that a group of Polish Protestants was accused of collaborating with the enemy. In 1658 a law was passed banishing this group of Protestants from Poland. The civil liberties of other Polish Protestants were also restricted. This forced many of them to leave as well.

The temporary end of Polish religious toleration and civil liberties began in 1658. These liberties were not completely restored until 1768. The date of 1658 also marks the first exodus of Poles from Poland, an exodus which brought many to America.

The Poles who came to America during the 1600's came for religious freedom. They settled in Protestant-held colonies such as New Holland and New Sweden, which were eventually absorbed by the Protestant English. Yet even when Protestant civil liberties were restored in Poland in 1768, another factor influenced continued immigration to America.

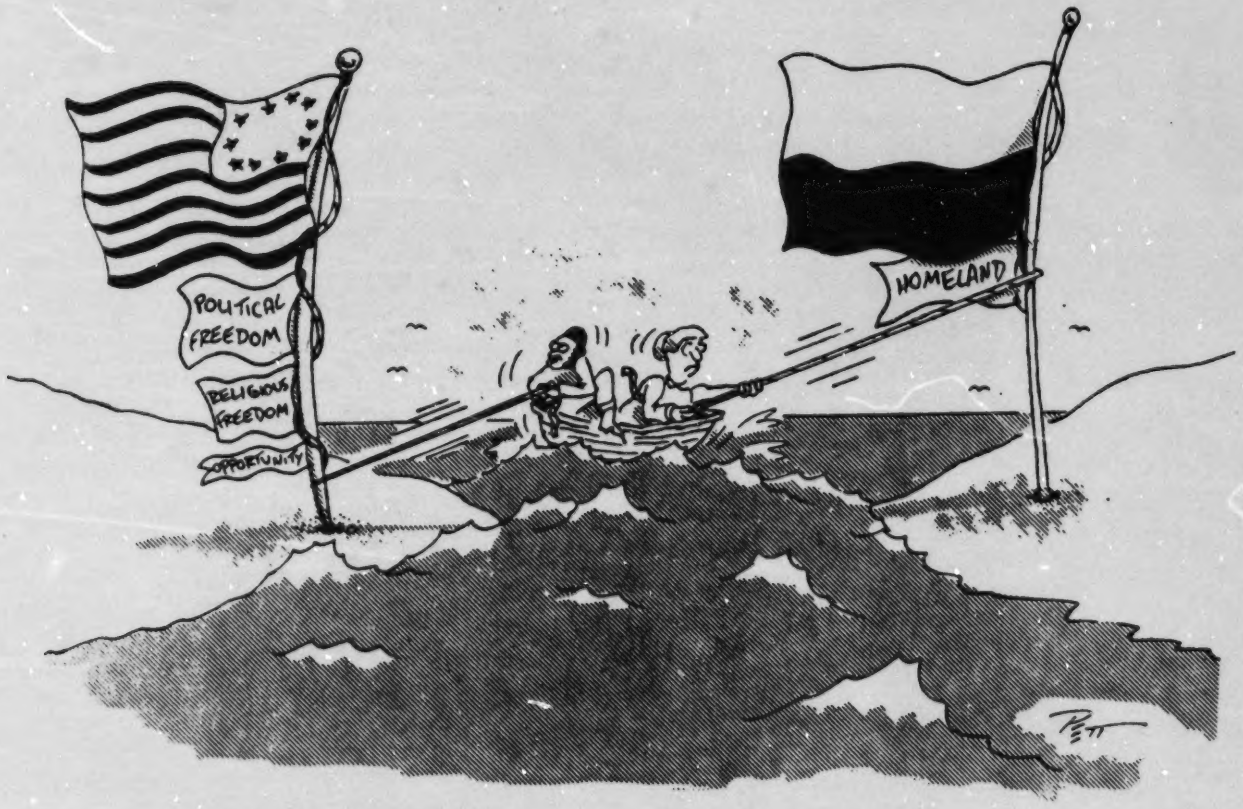
One of the leaders of the newly formed Polish Confederacy in 1768 was a man by the name of Kazimier Pulaski. Pulaski's involvement in the Confederacy ended with his exile from Poland. Many followed him and his political beliefs to America. Poland's unfortunate loss was America's eventual gain. Poles who came to America in the 1600's and 1700's greatly influenced the tremendous changes that were taking place in the American colonies.

Chapter Introduction

Chapter 2

THE AMERICAN REVOLUTION THROUGH THE CIVIL WAR:
POLISH AMERICAN PERSPECTIVES

This chapter covers the time period from the American Revolution to the Civil War. You will learn about the contributions of Polish Americans as well as their experiences and hardships as they settled in the United States. You will also have the opportunity to learn about and compare different perspectives.



Winning the American Revolution

Major changes in U.S. History are caused by people. The American Revolution was no exception. Having completed your study of the Revolution you are probably familiar with the names of such people as George Washington, Thomas Jefferson, Benjamin Franklin, and King George III. Women, Frenchmen, Blacks, and Native American Indians also played major roles during this time period.

In this lesson you will learn about three Europeans of Polish nationality who were influencial during the Revolutionary War. The objectives of this lesson are:

- to learn about three Polish Americans and their contributions to winning the American Revolution,
- to speculate about what might have happened had these people not contributed.

What to do:

1. Read the following accounts of the lives and work of Tadeusz Kosciuszko, Kazimierz Pulaski, and Haym Salomon.

2. Make a list of ways in which each person contributed to U. S. History. Compare your list with those of your classmates.

3. Now think about how things might have been different had these people not contributed. Don't be concerned with specific details but speculate about how the war might have turned out. Share your ideas with others in your class.

TADEUSZ KOSCIUSZKO (1746-1817)

Tadeuxz Kosciuszko (Thaddeus Kosciusko), with letters of recommendation from Silas Dean and Benjamin Franklin (colonial representatives in Paris, France), presented himself to the Continental Congress in Philadelphia in 1776. His knowledge of military engineering was so impressive and his enthusiasm for freedom so great that he was appointed a colonel of engineers. He served under Generals Horatio Gates and Nathaniel Greene. He organized the defenses of Fort Ticonderoga, Mount Independence and West Point. He also contributed significantly to the decisive victory over (British) General Burgoynes' forces on October 17, 1777, which played an important role in future political events. Kosciuszko's greatest service in aiding the American cause was to strengthen the fortifications at Saratoga. This is generally considered the turning point of the American Revolution in America's favor. It was after this defeat of the British that France agreed to form an alliance with the Americans.

During his stay in America, Kosciusko also drew up the first set of regulations for horse artillery, which remained in effect even during the War of 1812. Thus Polish American historians often refer to him as the "Father of American Artillery." For Kosciuszko's distinguished service in the Revolutionary War, Congress awarded him American citizenship, a pension with land in Ohio, and the rank of brigadier general.

Post Revolution Activities

Kosciuszko returned to Poland in 1784. Ten years later, he fled from an unsuccessful uprising he had organized in an attempt to prevent the third partition of Poland. Eventually, however, Poland was divided among its three neighbors (Prussia, Austria and Russia) and Kosciuszko was jailed in Russia for two years.

When the Russians released him from jail in 1797, Kosciuszko who now was called the "hero of two worlds," returned to America. This time he planned to remain, but a secret Polish mission for securing Poland's independence convinced him to return to Europe. Before his departure in May 1798, he drew up a will which he left with his friend Thomas Jefferson. The American Revolutionary War and its causes had a strong influence on him. He was a firm believer in social equality, even extending it to include freedom for Blacks. He was far ahead of his time for even George Washington had slaves working on his plantation.

Kosciuszko's will contained the following requests: I beg Mr. Jefferson that in case I should die without will or testament, he should use my money to buy Negroes and free them. He should give them education and provide for their maintenance. Each should know the duty of a citizen in a free Government. Each should be able to defend his Country against foreign as well as internal enemies who would wish to change the Constitution for the worst and inslave them. In order to have good and human heart, sensible for the sufferings of others, each must be married and have 100 acres of land, with instruments and cattle. Each should know how to manage and gouvern it and know how to behave to neighbors, always with kindness and ready to help them. They should also give their children a good education.

T. Kosciuszko.

Although this will underwent several revisions, it was finally carried out. In 1826 a school for Blacks was founded in Newark, New Jersey.

KAZIMIERZ PULASKI (1748-1779)

Count Kazimierz Pulaski (Casimir Pulaski) was an equally famous Polish American patriot. In Poland, Polaski had participated in an unsuccessful revolt against Russia and had to flee the country for his life. In France he met Benjamin Franklin, who wrote a letter of introduction for him to General Washington. Pulaski had decided to fight for American independence since his Polish cause seemed lost. He came to America in 1777.

Since he had been a commanding officer in Poland, Pulaski was irritated and impatient at the slowness of Congress in granting him a commission. Therefore, he joined the American forces as a volunteer. One of his first heroic deeds occurred at the Battle of Brandywine. Observing British movements at close range, he was able to warn General Washington's troops. What would have been the fate of Washington's army and the War if it had been overtaken by superior English forces and cut off from the rest of the retreating American troops?

Despite his heroic actions and promotion to Brigadier General in charge of cavalry, things did not go smoothly for Pulaski. He had difficulty communicating with subordinate officers because of the language differences and the hostility from a group of American colonels who had been passed over by his promotion. In time his frustrations led him to resign his post to organize a new independent cavalry corps. It was a mixed body of light infantry and cavalry with lances. (Pulaski had previously supplied his troops with Polish lances, a weapon unknown to the American continent.) This "Pulaski Legion", which became a model for other American legions, performed valuable service in the southern campaign. It is fitting that he is called the "Father of the American Cavalry." Among the many Americans who served under Pulaski was Henry "Light-Horse Harry" Lee, father of Robert E. Lee (of Civil War fame).

Pulaski's last service to America was leading an attack in 1779 upon Savannah, Georgia which was under British control. He was hit by a shell splinter in his thigh and carried to the warship Wasp. The wound was not serious, but without adequate medical care, gangrene and infection soon set in. Pulaski died the next day.

Casimir Pulaski is remembered not only for what he did, but also for what he stood for. Numerous memorials have been erected and towns named after him in the United States. Little wonder that Pulaski is remembered by his quote: "I could not submit to stoop before the sovereigns of Europe, so I came here to hazard all for the freedom of America."

HAYM SALOMON (1740 - 1785)

Arms-bearing was not the only role Poles played in the war effort. Haym Salomon, a patriot and financier, came to New York in 1772. He quickly established his reputation as a trustworthy broker. When the American Revolution broke out he proved his loyalty to his newly-adopted country. He was arrested as a spy by the British and condemned to death, but he escaped and went to Philadelphia. There, until the war's conclusion, Salomon operated a brokerage house and aided merchant Robert Morris, known as "financier of the American Revolution," in securing loans and money to finance the war. Solomon loaned or gave to the Revolutionary government $658,000. When he died in 1785 his family was left practically penniless. The U. S. Government owed his estate as much as $350,000, none of which was ever repaid.

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Lesson 2 Chapter 2

Polish Migration and Settlement

In lesson 3 of Chapter 1 you learned about the early Polish immigration to the New World. Poles were pushed from their homeland because of conditions denying them religious and political freedom. They were pulled to the colonies given opportunities to practice their Protestantism and enjoy political freedom.

This lesson deals with the same push-pull explanation of migration is about the Poles who came between 1776 and 1865. As you will see, the reasons Poles came between 1776 and 1865 differ from those that brought the earlier group. The objectives of the lesson are:

- to identify conditions in Poland that led to migration,
- to identify reasons why Poles settled in Texas,
- to identify how the Poles gained information about conditions in America and overcame the problems of moving.

What to do:

1. In an earlier lesson you thought about reasons why you might move to another place. You learned that Poles who first came to the Colonies came for religious and political freedom. Read the following passage about Silesian Poles in Texas. What were the reasons these Poles came to America? Make a list of these reasons.

MAP 1. Upper Silesia, Kingdom of Prussia, in the 1850's, showing the area from which Poles emigrated to Texas.

In the mid-nineteenth century Upper Silesia occupied the farthest southeastern end of the Kingdom of Prussia. When the Silesian peasants were departing for America, the Regency of Opole included sixteen counties, among which five of the largest were known to have provided immigrants to Texas. These counties were Opole (Oppeln), Strzelce (Gross Strehlitz), Toszek-Gliwice (Tost-Gleiwitz), Lubliniec (Lublinitz), and Olesno (Rosenberg).

Baker, T. Lindsay. The First Polish Americans: Silesian Settlements in Texas. College Station: Texas A & M University Press, 1979, pp. 4-5.

Silesian Poles in Texas

When Texas separated from Mexico in 1836, Roman Catholic Missionary work began. In 1843, the first Texan Roman Catholic bishop was appointed. He was of the Franciscan Order and was able to recruit other priests to come to Texas.

One of the Franciscan recruits was of Polish origin and founded the first Polish parish in Panna Maria. It was the first Polish colony in America and named for the Church of Our Lady ("Panna Maria") in Krakow, Poland. The Polish cleric's name was Father Leopold Moczygemba.

As a young priest he had wanted missionary work in some far away place. His chance came in 1852 when a bishop of Texas returned to Europe seeking priests and monetary aid for his Texas diocese. The Bishop accepted Father Moczygemba for missionary work among the German settlers in Texas.

Father Moczygemba soon realized the good economic and social conditions for the German immigrants already in Texas. He thought that others, such as his family and friends in Upper Silesia (Poland), could do as well.

He began inspecting and pricing possible sites for Polish immigrant settlements. At the same time he wrote letters home telling people that they should move to Texas. Although none of the early letters to Silesia have been found, letters after 1855 indicate that Moczygemba wrote about the freedom and opportunities for Europeans in Texas.

Upper Silesia, where Moczygemba came from, made up the most southeasterly end of the Prussian (German) kingdom. It was composed of 16 well-populated counties, of which the five largest counties are known to have supplied most of the immigrants to Texas. The majority of the land was held by German nobles. The Polish peasants, who lived in small scattered villages, owned small or medium-sized farms or worked on the estates of the German nobles. The five counties which provided the Silesian immigrants were made up of a population which was 90 percent Roman Catholic, 8 percent Protestant, and 2 per cent Jewish. Most of the immigrants were Roman Catholic.

In terms of Silesian wealth, a great contrast existed between the Polish lower classes and the rather wealthy German ruling class. Problems for the Poles stemmed from changes made in the Prussian land laws in 1807. Although land reform freed the peasants from serfdom and increased personal freedom, they were hurt economically. When peasants were released from serfdom, they had to give up one-third to one-half of the land they had worked as feudal tenants. With smaller farms the peasants found it harder and harder to support themselves, especially during times when the crops failed.

In addition, the peasants had to pay off any debts they had acquired under the old system. When the peasants were released from the manors, their former lords were also released from their obligations to the peasants. For example, as "independent" farmers, the peasants were no longer permitted to let their livestock graze on manorial lands.

Other economic problems of the 1850's included continual high food prices. This situation was mainly a result of the Crimean War. When the War began in 1853,

Russia stopped exporting its grain to other European nations. This caused grain prices to shoot up in neighboring Poland. The food situation worsened when a severe outbreak of potato blight destroyed or damaged most of the crops and stored supplies. This affected the people for several years. Costs were so high that a Prussian government official reported that even employed people could not afford to buy food.

Another economic factor was high taxes. Silesians resented paying high taxes since the money went to the Prussian government. One Prussian official noted in his report that people were leaving his district to escape increased taxes. Little wonder, then, that Polish immigrants to Texas thought "no taxation" was the best thing about Texas.

Besides the potato blight, other natural disasters added to the woes of the Silesian peasants. There were repeated outbreaks of cholera and typhus in the 1840's through the mid-1850's. These epidemics claimed many lives. Yet a more widespread disaster affecting most Silesians was the great flood in the summer of 1854. It hit the entire Upper Silesian area. Matters worsened with the collapse of dams. Not only were crops destroyed but also homes.

As the total economic situation in Upper Silesia worsened, large numbers of people resorted to begging in order to survive. Not surprising, there was an increase in the crime rate and the number of convicts.

By the mid-nineteenth century, Upper Silesia had been separated from the Polish nation for five centuries. Even with this long separation and control by invaders, the Polish language, culture and Roman Catholic religion remained intact among the peasants. In addition, the economic problems of the Silesian Poles were further intensified by the cultural and linguistic differences between them and their German rulers. The Poles were considered and treated as second-class citizens. Thus, the majority in Silesia suffered from basic inequities and discrimination from the minority ruling German elite.

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2. Pretend you are going to move to another place in this country or another country. How would you gain information about your new home? Write down all the things you could do and sources of information you could use to find out about conditions there.

3. What things would you have to do to prepare for your move? Make a list of these things.

4. Read the following passage about sources of information about Texas in the 1850's and the advice given to Poles preparing to migrate. Compare your own lists with information provided in the reading.

Learning About America and Preparing to Leave Silesia

Under the conditions described in the previous reading, it is not surprising that letters from Texas caused much excitement in Upper Silesia.

After Father Moczygemba had convinced fellow Poles to immigrate to Texas, these peasants wrote back letters urging more people to come. It is said that Polish farmers treated Father Moczygemba's letters like "religious relics" (sacred objects) as they passed them from family to family. In this way, whole areas were affected. In fact, some letters were written to groups of people.

Local officials were well aware of the influence of Father Moczygemba's letters. One official in Upper Silesia reported: The desire for immigration to America has spread like an epidemic desease... I have been flooded with applications for papers allowing emigrants to leave.

People wanted to move to avoid family friction, to escape scandals, to join relatives, to see new country, because others had gone, and for scores of other such reasons. The desire to move was also encouraged by a continual flow of favorable reports from America, efforts by emigration agents, encouragement to leave by German landlords, and the spread of exaggerated rumors about America. The emigration agents, as representatives of shipping companies in northern German ports, aided emigrants by arranging transportation for them. In the 1850's many agents were criticized for tricking trusting peasants into emigrating by making wild statements about America. However, emigration agents did provide an important service which in turn promoted emigration.

As for German landlords, they were eager to see the Poles leave. They wished to replace local Silesians with imported German laborers. They thought Germans would be more efficient workers. Finally, as conditions continued to worsen in Upper Silesia, Texas stories were repeated in increasingly glowing terms. Attached to these stories were details of how easy it was to get to America. The stories stretched from 'mountains of gold' to free passage from a European port to America. Many peasants had no concept of how far they were going or what difficulties they might meet along the way. As a result, some emigrants without enough boat fare had to go back home. Although rumors proved false they still wanted to try their luck in the new world.

The first group of Polish immigrants began to prepare for the long journey to Texas in 1854. They sold their properties and packed their belongings. They traveled by ship and railroad to Texas.

For future emigrants, the journey to Texas was made easier by the advice given by earlier immigrants. The following list includes some of their advice:

1. leave all legal affairs in proper order to avoid difficulties with the local court;

2. find a good agent to arrange for travel and guard against being cheated;

3. bring gold and not too many bank notes but if these were to be taken, only new bills;

4. bring as much gold as possible but have enough German money to pay for railroad passage;

5. have money well hidden and be wary of strangers;

6. bring needed farming and domestic equipment and supplies since they were either unavailable or inferior quality in Texas.

The upper Silesian migration was generally completed by early 1857. The next 5 years was a trial to determine if they could adapt to the new social and physical environments and social group. The peasant had left a stable rural society in Europe, experiencing the trauma of leaving behind all that he had known. The immigrants had been transported to a completely different land where the foods, the climate, and the people were very foreign to them.

Once settled, these Silesian peasants not only began agricultural colonies but also established the first Polish Catholic parishes and the first Polish School in the United States. These settlements remain in existence and still retain much of their nineteenth-century Polish culture in an area heavily populated by people of German and Hispanic origins.

Learning About Different Perspectives

NEWS FLASH! POPE JOHN PAUL II IS ACCUSED OF "FAVORITISM" BY ARGENTINA ON THE EVE OF THE POPE'S SCHEDULED VISIT TO BRITAIN. ARGENTINA - A NATION OF CATHOLICS - PROTESTS TO THE VATICAN ABOUT THE POPE'S TRIP TO THAT PROTESTANT NATION ... ARGENTINES BELIEVE THIS ACTION WILL SHOW THE WORLD THE POPE SIDING WITH THE BRITISH IN THE WAR OVER THE MALVINAS (FALKLAND) ISLANDS ... POPE REPLIES WITH OFFER TO ALSO VISIT ARGENTINA AFTER HIS BRITISH TRIP ...

The 1982 takeover of the Falkland, or Malvinas, Islands by Argentina caught most people and nations "off guard." Before this event, most people had not even known such a place existed. Soon, however, the world was watching and the Pope's visit to Great Britain became a "political" event.

As the Falkland crisis demonstrates, people throughout history have had different perspectives. Unless you understand the implications of the Pope's action from Argentinian eyes, you would wonder about the "fuss". For example, since the Pope is revered by hundreds of millions of Catholics around the world as the head of their church, he is a recognized world leader. Therefore, if he pays a visit to Protestant Britain (Anglican Church) during the Falklands war, Argentina assumes that the Pope is siding with Britain. From Pope John Paul's perspective, he is in Britain to help bring Catholics and Protestants closer together. Yet, because of his influential position as Pope, he must be sensitive to Argentina's criticism. In addition, other "actors" have come onto the scene - the U.S.S.R., France, Italy, the U. S., the European Common Market and neutrals, such as the United Nations Secretary-General. Each has a particular perspective or involvement in the conflict.

As you can see, issues in history are very complex. Yet history is often presented from one or only a limited number of perspectives. In this lesson you will learn how the same event or set of conditions can be viewed from different perspectives. Just like the conflict over the Pope's visit to Britain in 1982, Polish American involvement in the Civil War period can be seen through "different sets of eyes."

The objectives of this lesson are:

- to learn how conditions in Poland and reasons affecting Polish immigration influenced many Poles' views of the Civil War,
- to compare and contrast these Polish perspectives with those of others' from the North and South during the Civil War period.

What to do:

1. Here is a list of causes of the Civil War. As you know, the conditions contributing to sectionalism had existed for a long time. Review this list and mark an "N" by those statements representing views held by the North and an "S" by those representing views held by the South.

   a. "Slavery should not be extended into the Western territories."

   b. "The power of the federal government has become too strong."

   c. "Reduce tariffs, the prices of imports are too high."

   d. "Protect America's infant industries."

   e. "Abolish all slavery."

   f. "The federal government is supporting the growth of industry and the railroads that we are paying for."

   Discuss your decisions with your classmates.

2. Now that you have reviewed some of the general causes and perspectives of the Civil War, read the following passages.

   When you have finished reading, write general reasons why some Polish Americans would tend to support the North and why others would tend to support the South.

POLISH MIGRATION AND ATTITUDES IN THE POST-REVOLUTIONARY PERIOD (1783-1860's)

Polish migration to the U. S. after the Revolution was small but steady. The majority of Polish immigrants were political exiles forced to leave their country. They were either members of the upper classes or professional men. Poland was then divided among her more powerful neighbors. After the 3rd partition or division of Poland in 1795, Poland no longer existed as an independent country. For over a century Poland was not on the map of Europe. Poles continued to hope for a reunited Poland.

As a result, there was much conflict. Many loyal Poles had to flee their homeland in fear of imprisonment or death. Other Poles chose to migrate instead of living as a conquered people under the rule of Russia, Prussia or Austria.

Much of the history of Poland in the late 1700's through the 1800's testifies to Poles' hatred of oppression. It is little wonder, then, that Poles generally did not approve of slavery. Slavery reminded them too much of the oppression in Poland which they escaped. In the U. S. they expected a life of freedom where a person's individual worth was valued and protected.

This attitude was enhanced by their proud Polish heritage.

When the Civil War began, there were about 30,000 Poles in the U. S. About 5000 Polish immigrants fought in the Union Army with about 167 serving as officers. On the Southern side, an estimated 1000 volunteers enlisted with 40 receiving commissions as officers.

One source says that the Polish volunteers in both armies wanted to prove their loyalty to their new homeland. They may not have fully understood the real issues of the Civil War. Southern Poles volunteered to fight the invaders from the North and to defend their states' rights against outside domination and control (as they had fought for generations in Poland).

EXAMPLE OF ONE EXTREME OPINION OF A SOUTHERN POLISH IMMIGRANT

An exile and a former military officer of the upper classes, Gaspard Tochman, arrived in the United States in 1837. He was a decorated Polish hero of an unsuccessful insurrection to restore Polish independence. He became a naturalized American citizen in 1842, and within two years he was practicing law.

Gaspard Tochman was a Virginian. At the outbreak of the Civil War he was quick to offer his services to the Confederate army, even to the extent of raising troops. Over the years Tochman was rebuffed time and again by Southern leaders until he finally stopped his efforts and withdrew from active service.

The following quotations are taken from a long letter of explanation Tochman wrote in 1861 to fellow Polish exiles in London and Paris. They had accused him of going against the United States by helping the Southern "enemy." This was his answer:

"Citizens: I assert that in offering my services to the Confederate States, I have fulfilled the requirements of the Constitution. My conduct will be found consistent, in every respect, with all (the Constitution's) principles.

From the early period of European settlements (in America) there existed a society formed of two races, the white (Caucasian race), free and dominant - and the black (African race), subjected to the whites as slave or bound to service. The American colonies governed themselves internally by their own laws, and local institutions - enacted or adapted by the dominant whole race - yet, defining social duties and right of both, white and black races respectively, and extending and securing the legal protection of life equally to each of them. The external policy of these 13 colonies centered in the government of the British empire. The attempt of that government to increase its power in the internal affairs of the colonies and to enlarge the external policy - started that revolution which achieved their independence.

That revolution, however, left unchanged their internal life. That Declaration of Independence asserts that

the people's right to self-government, and also their right to change their governments and create a new one whenever the old ceases to function, expressly reserves to each State its sovereignty, freedom and independence. These powers are vital relating to the internal policy, social institutions, civil and political rights of citizens, such as are bearing upon their liberty, independence, life and property of every kind. The domestic local institutions, relating to the African race, have, however, been modified - by giving power to Congress to stop their importation from abroad and those Africans who make here a part of domestic society, have been elevated - by designation in the Constitution, as 'persons bound to service' - 'persons held to labor' instead of 'slaves' - and by its allowing to the States where such 'persons' exist, the representation three votes for each five 'persons bound to service' or Africans. A wise and human elevation of that race of men - which by a logical outcome makes their labor the property of its owner, secures and protects it constitutionally as such, and yet acknowledges them to be men of inferior race - consistently with the dictates of the law of their nature.

If I side with the Southern Confederacy, because having taken the oath of naturalization to support the Constitution of the United States, I could not in good conscience join the crusade against the Confederate States which keep to its principles. And besides, the Union upheld by the bayonets of the Northern section would be as our beloved Poland, free and independent under the bayonets of Russia. It would become a stage for successive revolts for many generations, as Poland is now; and might become another Human. (The rebellion of serfs started and caused by the Government of Russia, before Poland fell, began in the District of Human, and is known in the history of Poland by that name.) Washington, Lafayette, Kosciusko, Pulaski, DeKalb and others had not fought for such a Union. To save the principles which underlie the Constitution of the U. S. is now the duty of all the friends of freedom and mankind. The Confederate States uphold precisely this law of nature .. to save those principles."

EXAMPLE OF TEXAN POLISH SETTLEMENTS AND VIEWS OF THE CIVIL WAR

Like the earlier Poles who came to America, most of the 19th Century Polish immigrants chose the northern states or territories for settlement. A smaller number chose the South. The first of these southern Polish communities was founded in Panna Maria, Texas in 1854.

At this point in time, a whole village in Upper Silesia, Poland, uprooted itself to put down new roots on the wild plains of Texas. To help cope with life in a strange land, the Poles brought with them as much of their homes as they could manage to carry. Among these were the church bell and steeple from their village church in Poland.

Until their new community was built and their farms established, life on the frontier was very hard. By the outbreak of the Civil War these Polish pioneers had been living in Texas for six years. Yet they had not been in the United States long enough to vote in the Texas election of February 1861. Texan voters overwhelmingly voted to secede from the Union in that election.

The following four war years were very difficult for the immigrants who were recovering financially from the severe drought of 1856-1857. All Poles suffered during the war: those who remained at home from isolation and hardship and the men who served in the military from danger and want. They all lived under great stress that caused many to lose hope.

Daily realities for the Southern Poles differed, but were often harsh. Except for a few, most Poles did not own slaves. Many of them (Silesian Poles) had left Poland to avoid being drafted into the Prussian army. They did not want to fight in anyone else's wars either in the Old World or in the New. Thus when fighting broke out between the North and the South, one of the worst fears of the Polish immigrants was being drafted into the Confederate army causing separation from their families.

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3. Now, pick <u>one</u> of those perspectives and expressing that view, write a newspaper editorial supporting either the North or the South. For example, the fact that you fled oppression in Poland might lead you to be opposed to slavery (supporting the North) <u>or</u> feel that the Federal Government was oppressing believers in States rights (supporting the South). When you have completed your editorial, share it with others in your class.

4. Having heard a variety of opinions, discuss the benefits and difficulties in learning about others' perspectives.

Chapter Introduction

Chapter 3

RECONSTRUCTION AND IMMIGRATION

This chapter covers the time period from 1865 to the turn of the Century. It contains one lesson on Reconstruction in a Polish-American community in Texas, another on the conditions faced by Polish-American immigrants, and a third on where Polish Americans settled. In this chapter you will also learn about the many changes which occurred in the United States between 1865 and 1900 and how immigrants influenced change and were affected by it.

Reconstruction in South Central Texas

Now that you have completed your study of the Civil War and Reconstruction, you know of the military, economic and social changes that occurred. You are also familiar with Northern policies aimed at punishing the South, the constitutional amendments passed, and the conditions which existed for the newly freed slaves.

The purpose of this lesson is to build on that knowledge by presenting information about Reconstruction in a small Texas community. The community you will read about is unique because it was comprised of Polish Americans. By reading about the Poles of Panna Maria, you will learn how a group of immigrants lived, were affected by the times, and left their mark on Texan history. The objectives for this lesson are:

- to identify the conditions which existed in Texas after the Civil War,
- to identify the conditions for the Poles of Panna Maria,
- to identify the ways in which the Poles of Panna Maria were eventually able to overcome the obstacles they faced.

What to do:

1. Read the following brief description of "Reconstruction in Texas." What was it like in Texas after the Civil War?
2. Given these conditions how would you guess a group of Polish immigrants might have been treated? (Hint: The Poles of Panna Maria generally supported the North during the Civil War.)
3. Read the case study entitled "Reconstruction and Silesian Poles in Panna Maria, Texas." Was your guess correct?
4. With a classmate or in a group, discuss the following questions:
   a. How were the Poles of Panna Maria treated? Why?
   b. How did they react to such discrimination? How were they able to overcome the problems they faced?
   c. What other things could they have done? How realistic are are your ideas? Would you have done anything different if you had been there?

Reconstruction in Texas

Reconstruction is the term used to identify that time period in U. S. history between 1865 and 1877. The Confederacy had been defeated and the Northern Union armies occupied the South. While some Northerners wanted to help the South rebuild, others wanted to punish them.

The post-Civil War years under Reconstruction meant hard times for Southerners. Much of the farm land had been destroyed. The economic, political and social order of the South was no longer based on slavery and agriculture. The former "Southern Way of Life" was drastically altered. Widespread poverty and destruction led to violence and bitterness.

The state of Texas was no exception to the hard times faced everywhere in the South. In fact, Reconstruction in Texas has been described as one of the most critical periods in Texan history. Lawlessness was common as a result of poverty and desperation. During the occupation of federal troops from the North, the native (white) Texans were very resentful of Northern policies and practices. There was little the Texans could do to resist in major ways, but it also was very difficult for authorities to enforce the law. Often, when local officials did attempt to make arrests, the local people would not support them. Many Texans were victims of crime.

Case Study

Reconstruction and Silesian Poles in Panna Maria, Texas

Within this turbulent context of the post-Civil War era lived the Silesian Polish immigrants (from the southeastern-most part of Prussian Poland) of Karnes County, Texas. These Polish people lived in a Polish community they named Panna Maria. While some Poles did not have a difficult time and were accepted, the Poles of Panna Maria faced a great deal of adversity. They happened to live in one of the worst areas in Texas in terms of crime rate. Furthermore, the political climate surrounding their settlement was against them. As Father Adolf Bakanowski, paster of Panna Maria, recorded of the times:

"They knew very well that we Poles held with the side of the North, so that was why they considered us their enemies ... they began to make every effort to drive them (the Poles) from the county, even by force of arms ... When they saw a Pole without knowledge of the language, a peasant with no education, these Southerners looked upon him as they did upon the Blacks, and felt that they had the same right to deny him his human rights as they did the Blacks."

Besides providing a haven for outlaws, Karnes County, in which Panna Maria was located, was one of the strongholds of surviving Confederate loyalties. In response to their frustrations as losers of the Civil War and the loss of their slaves, Texan vengeance was targeted at Poles. One of

the reasons for this was that Polish immigrant sentiments had been with the North during the Civil War.

Unfortunately for the Poles the Northerners were short-staffed in the early years of Reconstruction. The military authorities could not provide protection for all the potential victims of Southern hostility. As a result, towns like Panna Maria were at the mercy of the Southerners. Under these circumstances a Pole could not get justice when injured by a Texan.

Adding to these problems was a German immigrant by the name of John Kuhnel. His was the only non-Polish family in Panna Maria. Kuhnel, as a fellow immigrant and Catholic, should have been sympathetic to the Poles' situation, but he was not. Instead he allied himself with native Texans. The antagonism he showed toward Poles may have been as a result of past conflicts between Germany and Poland.

Kuhnel ran the settlement from the Civil War days when there was no resident pastor. Because he could speak English and they could not, Polish immigrants depended upon him as their link to the "outside" world. In this capacity he served as judge, counselor and merchant in Panna Maria. As justice of the peace his authority depended upon the favor of Southerners.

The rest of the case study tells of how he conspired with the Southerners to discriminate against Poles of Panna Maria.

Violence in the area first erupted in the summer of 1867 over the issue of voting rights. When the War ended in 1865 Southern men lost their right to vote. Under the Reconstruction policies, only those men who would swear that they had never supported the Confederacy could register to vote. Many loyal Southerners would not do this. While former slaves and immigrants were being registered to vote, former Confederate supporters were excluded. Those people who registered the former slaves and immigrants were often blamed for the policy.

One of the four people to register voters for Karnes County was Emanuel Rzeppa. He was a Silesian Pole and served in Panna Maria. His main task was to register the newly naturalized immigrants who could vote for the first time. This greatly increased the hostile feelings the native Texans already had for the Polish settlers.

During voter registration in Panna Maria, a group of angry Texans rode into the settlement. They abused the people who were registering voters and attacked two Poles who were presenting proof of their citizenship. One member of the angry mob was John Kuhel who was the justice of the peace in Panna Maria. He threatened Rzeppa's life and predicted that none of the newly registered voters would be left in Panna Maria within two months.

Shortly after this incident, Rzeppa filed a formal complaint with the military authorities and asked for protection. An investigation was conducted and arrests were made. A letter was sent to Kuhnel warning him to stop threatening the Poles. In spite of this, Kuhnel continued to act on behalf of the Southerners.

In the months that followed the Polish people of the community were continually harassed. Cowboys often rode into Panna Maria firing their guns at the cottages, chasing and roping the

Polish children, and shooting at the feet of any peasants they happened to meet.

During these trying times, the strong leadership of Father Adolf Bakanowski, of the community Polish church, helped the Polish people endure these abuses. One of the first things Bakanowski did was to organize the Poles into a self-defense or protective cavalry. By taking an aggressive role the Poles were able to defend themselves. Things would be quiet for a while, but then the harassment would begin again.

In order to remove Kuhnel as justice of the peace, Bakanowski trapped Kuhnel into making a wrong move. Bakanowski had deliberately begun construction of a storage barn on Kuhnel's land adjoining the church property. When Kuhnel told Bakanowski to stop building on land that did not belong to the church, Bakanowski pretended that he did not know the boundary line. Kuhnel took him to court and Bakanowski was found guilty of illegal construction.

During the trial Kuhnel produced the map of the church's boundary lines. When the trial was over Bakanowski rode to get the military commander of the area. At the courthouse, Bakanowski charged Kuhnel with illegal possession of a map belonging to the church. Catching Kuhnel red-handed, Bakanowski's conviction was forgotten and Kuhnel was fired as justice of the peace. In his place Rzeppa became the new justice of the peace. Soon after the Poles of Panna Maria were free from attack and able to live in peace.

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America: The Land of Opportunity

The years from the end of the Civil War to the turn of the Century were marked by tremendous changes in industry, agriculture, education, and culture. One of the most significant reasons for change was the fact that millions of immigrants came to America. Polish Americans were among those who came seeking a new life. In this lesson you will learn about why the immigrants came, what they faced, and how they felt. The objectives for this lesson are:

- to identify the changes that took place in American society between the end of the Civil War and the turn of the century,
- to recognize the connections between these changes and the immigration that occurred,
- to identify some of the conditions faced by the immigrants, the experiences they had, and how they felt.

What to do:

1. In this part of the lesson you will categorize changes in American society from the end of the Civil War to the turn of the century. A category is a way to label things that are related to each other. For example, you are in a category labeled "teenagers," "high school students," and/or "young adults."

   Here is a list of categories of change. Read through the list.

   1. opportunities for jobs
   2. immigration
   3. inventions
   4. cheap land
   5. transportation
   6. belief that America was the "land of opportunity"
   7. new industrial growth - new products being sold around the country and the world
   8. abundant natural resources and cheap sources of energy

   Now read the following statements about conditions in America from the end of the Civil War to the turn of the century. For each statement (a to o) put the number of one of the categories of change. For example, the first statement says, "From 1881 to 1890 no fewer than 5 million immigrants came to America." Which of the categories of change would that fall under? The answer is #2 - immigration. Categorize all the statements in this way. You can mark your answers next to each statement or on a separate sheet of paper.

Statements

a. From 1881 to 1890 no fewer than 5 million immigrants came to America.

b. As clocks and motors, printing presses and bicycles stamped "Made in U.S.A." began to appear in all corners of the world, working people thought hard about the young, strong nation that had sent them.

c. America offered a new hope to the European bogged down in his old hand-driven, ox-powered life across the sea. Posters and newspapers from America called for him to break away. Life where he was could never change; life in America promised that he could be rich and happy.

d. All across Indiana, Ohio, and Illinois to the Great Plains, new companies sprouted. They made tools, stoves, engines, railroad cars, nails, barbed wire, iron pipe, and thousands of other goods needed to keep America's industry humming. America seemed to be a monster engine itself, turning out engines that turned out more engines -- all of which made the country richer.

e. Along with the growth of factories came the overnight boom in the oil industry. Americans were building engines to do everything -- and each one needed oil. By 1884, many states had oil rigs dotting their lands. In the 1890's, oil was ready to replace coal as the energy source.

f. "America is a Great Open Door -- opening wider every year. Look what you can do here!" So spoke an immigrant in 1865. He was telling the folks back in the Old Country to try a fresh start in the New World.

g. Unlike immigrants from the British Isles, who tended to fit into American life easily because of similar speech and customs, these newcomers stayed apart. They settled in groups who talked, dressed, and usually thought as they had in the old country. They looked for familiar work and familiar land in the New World. Often, however, they had to try new things - factory or mine labor or sweat shops.

h. Many came because the small farms they had worked in Europe could no longer support them. One reason for this was that the rich output of grain and meat from American farms was being shipped and sold at cheap prices from Russia to the English Channel. American farm machinery was making a man's output larger - and the European hand-driven way could not match it.

i. Immigrants poured into the American labor force. Most of them were given the lowest jobs - everthing from loading bloody meat in packing-houses to scrubbing train station toilets. But they worked hard. And the poor pay they earned was still better than what they had had in the old country.

j. The nation pushed west. Railroads and factories came right behind. They made new jobs for laboring people. And they prodded the settlers to produce something that could be carried by rail and sold in the Eastern cities.

k. Inventions kept coming. They needed brains and hands to develop them - and to turn out the final products for the market. Everything called for workers.

l. The United States offered free land in the West to those who would build on it. Swedes, Germans, Finns, and others flocked to Illinois, Minnesota and Wisconsin. Irish, Scots, and English poured into the Eastern states. Poles, Russians, and Czechs found homes in New England and the Middle West.

m. America was a nation in which poor immigrants by hard work, good health, and luck, could earn something that their fathers had never had: land and a fair living. It was a nation in which they elected their own rulers and went to the church of their choice.

n. Jobs were everywhere. The nation was digging mines, building factories, and setting down railroad track. The jobs paid low wages. They called for long hours. But they gave a person a chance to get ahead.

o. In the 1870's huge flour mills sprang up in Minnesota to handle the rivers of grain that poured from Midwestern farms. Steel mills appeared from Pennsylvania to Illinois. Coal mining spread from eastern Pennsylvania to Michigan, Minnesota, Wisconsin and Alabama.

2. Having categorized the tremendous changes that occurred in this country between the end of the Civil War and the turn of the century, read through the statements again.

   This time look for those that deal specifically with the causes and effects of immigration. For example, why did the immigrants come and <u>how</u> is that related to jobs? <u>How</u> was the fact that immigrants worked for such low wages related to tremendous industrial growth in this country? How was immigration related to <u>changes</u> in the United States? Share your ideas with your classmates.

3. In the last part of this lesson you will learn about conditions the immigrants faced, their experiences, and their feelings. Read through the following letters to find out what life was often like for many urban immigrant families at the turn of the century. Although the letters are not authentic, they are based on realistic conditions at the time. They are written through the "eyes" of two immigrant teenagers.

Dear Cousin Krystyna:

I send my deepest apologies for not writing to you for three months when I promised a letter every month. Life has been very busy here at home. Your other cousins, my sisters, and I, we all help Father and Mother with the piece work sewing Father brings home every night. Recently his boss has been sending more pieces of cloth but the pay Father gets for our work has not increased, too. He was told the company is having money problems. So, I did not neglect you; I was kept busy.

Now on with my news. Since the last time I wrote, there has been a big change in our family. Remember Boleslaw Swastek from the next village who is three years older than us? Well, since little Maria can sleep with us older girls, we all live in one room, even Mother and Father, and we have rented the other room to Boleslaw. We are very lucky this happened! Boleslaw is a good boarder, and besides, Father and Mother knew his parents well back home. Boleslaw came at a time when we can use the extra money. Recently, Father has been laid-off from his factory job several times, more often than in the past. At those times Mother would find work to do at home and Father would help her. As we girls get older, we are able to help with the work more and more. Mother once suggested to Father that she should look for work outside our home, but Father said to stop talking such nonsense. He said very loudly, "The woman's place is in the home." With Boleslaw now paying part of the rent, things will be a little better even if Father is laid-off again.

You are probably thinking how crowded we must be in this two-room apartment. It is, but things could be much worse, much larger families often must take in one or two boarders. Luckily we three older girls do not take up as much space as boys would, and Baby Maria is still very tiny. We take up the front room and Boleslaw has the back room. It seems the $12.25 (American money) we all pay for this apartment is too much for what we get and for the wages earned. I have heard Father and Mother discuss our money problems now and then, and do you know, Father's wages from his regular job are only little more than that. Without the extra work he brings home, we would always be cold (except in the summer) and not very well fed. With Boleslaw's addition, I think we'll always manage to have food and some warmth when things are bad. But poor Boleslaw, he will be very uncomfortable in his back room during the hot summer. He will not be able to catch even the slightest breeze--his room has no windows! Even with our two windows overlooking the street we are hot inside. Besides, the bad smells from the dirty streets come floating up. Times like that I remember and long for the open fields and clean air of our home back in Poland. I might mention, too, that even in the worst times back home, because of our farms we were not as poorly off as in this American city. Here, no one can gather eggs or kill chickens or milk a cow to put food on the table or bake homemade bread. All food must be bought. This is something you must think about if you are deciding to come to America.

I have a big secret to share with you. Anna is now 19 years old and she's fallen in love with a young American man whose parents are also Polish. They met at our local neighborhood parish. Up until last year, the Poles in this part of the city clashed with the German-Irish higher-ups in the church for a Polish-speaking priest. Up till then our older folk did not feel good about going to church because they couldn't understand the German or Irish priest during mass and the priests didn't understand the Poles' confessions. Now things are much better since we have a Polish-speaking priest. But getting back to Anna. Since Father will not allow her to go outside for a job, she doesn't know how to get Mother and Father to let her marry her American. With three other sisters, she knows our parents cannot afford the wedding dowry she is expected to take with her as a bride. You know how expensive dowries are! She has been talking this problem over with her American and, can you imagine, he suggested they elope! Of course Anna said no to that--she knows how that would hurt our parents and she may be disowned if she eloped. I don't know what they're going to do. I wish I could be of help.

I have written much so I hope I have made up for not writing for such a long while. Take care of yourself. I will say prayers for you and your family every night. God bless.

With love,

Faustyna

****

My dear friend Renata:

Much has passed since my last letter. Before I tell you about my family, I will tell you about our former neighbors from back home, the Nowakowskis. I have mentioned in the past about Mr. Nowakowski's getting laid-off from his factory job from time-to-time. Well, now that Maria, their baby, is old enough, the whole family has moved into the larger of their two rooms and they have taken in a boarder! This extra money will be of help when Mr. Nowakowski is laid-off again. This seems to be the fate of the older folks who know very little English.

The Nowakowskis are luckier than many other families with boarders. Their boarder is Boleslaw. Remember him from the next village? So the Nowakowskis feel he comes from a good family, since they know his parents. Still, I thank God for my family situation. My brothers have all grown to be healthy and strong, so even when Father is laid-off by his factory, at least one or two of my brothers will be bringing home money. Besides, with Father and Mother's old ways, they do not believe young men and growing girls should mix together. So we girls have the small bedroom while the rest of the family share the larger one. Although it is crowded, with a big family like ours, things could be worse. At least my sisters and I have some privacy, and Zofia has many exciting stories to tell us since she began working in a large factory recently. But I will tell you about this later. Anyway, the lack of space doesn't bother my brothers too much since they all work from early in the morning to the evening. They are home only to eat and sleep every day and most Sundays when they usually get to rest.

I have written much, and now I will wait to hear from you with all the news from back home.

Please remember me to your family and everyone still in our village. May God continue to shower blessings upon you.

Your friend always,

Helena

****

4. Having read the letters, what have you learned about immigrant life? For example, what were living conditions like, what kinds of jobs did you learn about, and how did the people feel? Write a few sentences describing some of the conditions faced by immigrants.

5. As a final activity to this lesson write a "Dear Abby" or "Dear Ann Landers" type letter to a newspaper columnist based on a problem revealed in one of the two letters you have read. Next, answer your own letter. What advice would you give? Compare your two letters with those of your classmates.

Gaining Information From Data: Polish Communities at the Turn of the Century

In the previous lessons you have gained information from ficticious letters, excerpts of original documents, and other sources. In this lesson you will use another source of information to learn where Polish Americans first settled. The objectives for this lesson are:

- to read population census data provided on a table,
- to interpret this information and make some tentative generalizations about the meaning of the data.

What to do:

1. First, preview the table. Do this by reading the title and skimming the numbers. Ask yourself: "What am I going to learn from this table?"

2. Now skim the following questions. These will guide you as you discover what specific information is contained in the table.

   a. In which region of the United States did the largest number of Poles settle?

   b. Which region had the fewest numbers of Poles?

   c. Which 3 states had the largest Polish population?

   d. Which 3 states had the smallest Polish population?

   e. From what you have learned about changes in the U. S. between the Civil War and 1900, make 2 guesses to explain why Polish Americans settled where they did. Discuss your possible explanations with members of your class.

Numbers of Polish Americans in the United States in 1900

The South

1.	Maryland	3,683
2.	District of Columbia	132
3.	Delaware	1,526
4.	Virginia	148
5.	West Virginia	633
6.	Kentucky	668
7.	Tennessee	322
8.	North Carolina	25
9.	South Carolina	103
10.	Mississippi	90
11.	Alabama	133
12.	Georgia	169
13.	Florida	22
14.	Louisiana	168
15.	Texas	3,348
	Total	11,170

The Midwest

27.	Michigan	28,366
28.	Indiana	6,067
29.	Ohio	16,822
30.	Wisconsin	31,789
31.	Minnesota	11,361
32.	North Dakota	1,054
33.	South Dakota	472
33.	Nebraska	3,094
34.	Iowa	751
35.	Illinois	67,949
36.	Missouri	3,680
37.	Kansas	691
38.	Arkansas	315
	Total	172,411

The West

16.	Montana	213
17.	Wyoming	79
18.	Colorado	620
19.	Idaho	46
20.	Utah	65
21.	Washington	496
22.	Oregon	313
23.	California	1,320
24.	Nevada	25
25.	Arizona	22
26.	New Mexico	55
	Total	3,254

The East

39.	Pennsylvania	76,358
40.	New York	66,745
41.	New Jersey	14,357
42.	Massachusetts	21,503
43.	Rhode Island	1,802
44.	Connecticut	10,698
45.	New Hampshire	864
46.	Vermont	359
47.	Maine	443
	Total	117,129

3. According to the 1900 census there were approximately 303,964 Polish immigrants living in the United States. However, according to Father Waclaw Kruszka, who wrote the first major historical account of Poles in America, that figure represented only 1/5 of the actual Polish American population. Could U. S. census figures be that inaccurate?

   In order to count Poles the census asked, "Where were you born?" Those people responding "Poland" were the only ones considered to be Polish. Based on this system of counting, give a possible reason to explain Father Kruszka's claim that the total reported figure was inaccurate.

4. Having discussed your reasons in class, consider the following:

   a. Should people born in this country of Polish descent be considered Poles or Americans?

   b. What are the problems in trying to count people accurately in a census?

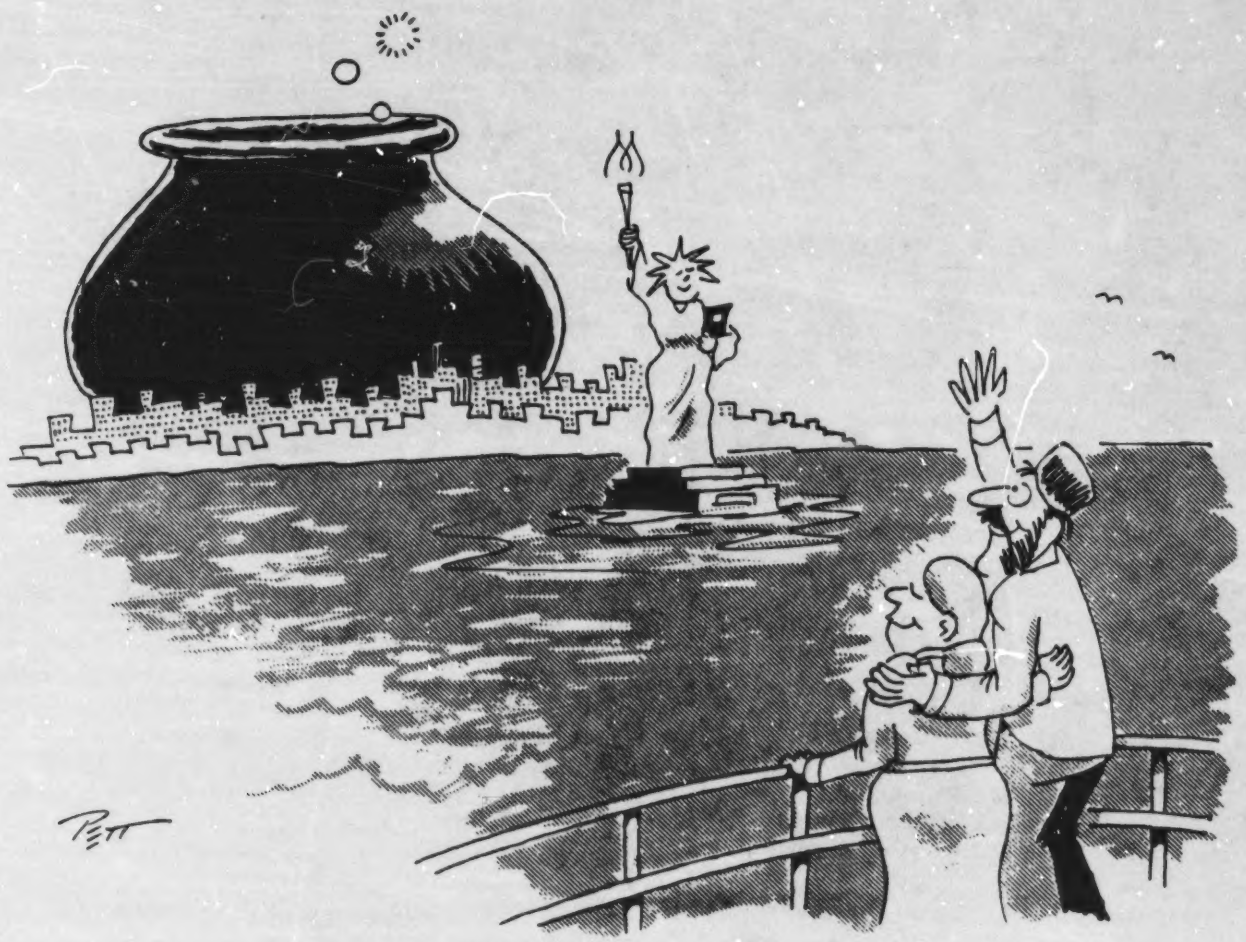
   c. What are the things you must keep in mind when interpreting census data?

Chapter Introduction

Chapter 4

IMMIGRATION AND INDUSTRIALIZATION

This chapter covers the time period in U. S. History from the early 1900's to present day. America has been referred to as the "land of opportunity," where people could come and make a better life. In this chapter you will learn about conditions which reinforced and contradicted this belief. You will have the opportunity to read about American culture and thought and how immigrants and their descendants have become part of society. You will also examine immigration policies and conditions in the past and today.



The Melting Pot: A Myth or a Reality?

In your study of the United States in the late 1800's and early 1900's, you have read about the tremendous numbers of people who came to this country. In this lesson you will take a closer look at an important concept, the "melting pot." Basically, it is the idea that immigrants came to America and, through the years, became "Americanized." Instead of hyphenated Americans such as Polish-Americans, Japanese-Americans, or Italian-Americans, the melting pot idea said that all ethnic groups could and should be assimilated into the dominant American culture. This would ensure that people would not be separated and discriminated against.

In this lesson you will have an opportunity to explore the melting pot concept and evaluate its effects. The objectives of this lesson are:

- to identify the experiences and feelings of Polish Americans toward the assimilation process,
- to generate various points of view on the myth and/or reality of the melting pot concept,
- to evaluate these ideas and state your own points of view.

What to do:

Before you begin this lesson, read the following paragraph. It provides some background information on immigrants of Polish descent.

> The vast majority of the Polish immigrants who migrated to America between 1880 and 1920 became blue collar workers or farmers. Many of these new immigrants had been peasants. Most were illiterate, unskilled in the trades, and poor. As a result, the Midwest and East Coast steel mills, slaughter houses, factories and coal mines attracted many men and boys. Large or sizable Polish communities sprouted in the industrial centers of Chicago, Milwaukee, Detroit, Cleveland, Buffalo, and in western and northeastern Pennsylvania. Many of these Polish immigrants were fairly young, single and came with the intent of making money in the "land of opportunity" and then returning to Poland to establish a better life for themselves and their families. Yet there were others who remained to start families and roots in the new land. What kinds of experiences did these new Americans undergo?

1. Read the following story of John Nichols. When you have finished you should be able to answer the following questions:

   a. Which of John's experiences led him to change his name?

   b. What were some of the things John remembers about his childhood? Would you consider these positive or negative experiences?

   c. Would you have done the same thing if you had been John?

   d. What "price" did he pay for changing his name and melting into the dominant American culture?

THE CASE OF JOHN NICHOLS

I told you my name is ... John S. Nichols. Legally that is my name; but it wasn't always. My middle initial stands for the name I started with-Sobuchanowsky. In the old country my father belonged to a little-known nationality - the Lemkoes. Most Lemkoes are themselves uncertain whether they are Ukrainians, Russians or Poles, or merely Lemkoes.

When he came to America, he went to Dexter, a soft-coal town in southwestern Pennsylvania, where other Lemkoes had gone to work in the mines. Dad became a miner too.

He was a small, thin man, disproportionately powerful for his size. The mine bosses considered him a good worker. Nobody bothered to remember his surname; they all called him Nick.

Mother had come to America as a girl of twelve. Now she was seventeen. Her father, also a Lemko, was employed in the same mine as Dad and thought him an acceptable son-in-law - he never missed a shift.

They married in 1904. I imagine Mother quickly regretted it. She did not have a good life. She bore seven children in less than eight years. I am the oldest.

Father was what the Scotch-Irish and Welsh bosses in town called "just a Hunky" - all work, work, and more work. But this by no means describes him; the "Americans" never really understood the "Hunkies."

Although I was a native American my English was very poor. Nearly all the talk I had heard was Ukrainian or Russian. Only Mother had burst occasionally into English - as if in protest against her predicament. And to Miss Watkins, my first-grade teacher, I was one of "those foreign kids" with an unpronounceable name, a two-legged problem and nuisance. Whenever I happened to come within range of her eyes she grimaced. Most of the time she tried to ignore me along with the other "foreign children". I was afraid of her and, probably more because of this than on account of my poor English, understood almost nothing she said. Sometimes it was all I could do to keep from breaking into tears in the middle of a lesson.

Miss Watkins may have been all right for the "American" children - insofar as she was interested in teaching at all. It was probably only temporary to her. She was not a bad woman but just more or less anti "foreign" - "foreign" meaning the Slavic, Italian, Greek and Lithuanian nationalities in town. She had other things on her mind and it was easier for her to be anti "foreign" than to understand the new people and do something to make them feel and act less alien. She certainly was not in the least helpful to us "foreign kids."

The Principal, who was Scotch-Irish for four or five generations in America, was no better. When some of us "foreign" pupils were not passed to the second grade he came to class and called our names, stumbling and grinning over each of them and saying things to us. Most of us were not sure what he meant. Some of the "American" kids giggled. The Principal had a lot of difficulty over my name.

Years later my brother, Mike,and I changed our names legally in a Pittsburgh court. We didn't think Dad would mind, but we felt a little guilty and decided not to tell him. A week later Mike had a job ... where he had been rejected six weeks before, and I went to Cleveland.

Shortly after coming to Cleveland I met a girl named Mary Land. When we began to see a lot of each other I thought I should tell her about my name. It was difficult to open the subject. When I finally told her, I was surprised to see her go through a rapid series of moods. At first she listened to me wide-eyed; then she laughed; and finally she cried out almost frantically: "What difference does it make? You're Nichols now! We're both Americans! It makes no difference where our parents came from." ...she told me her name had been Schwabenland. Her parents were German immigrants who had had a miserable time of it during the World War. They moved to Detroit and shortened their name. Her mother died; then a few years later, her father. He left her two thousand dollars and she had gone to Oberlin and the University of Michigan. Now at 26 she was secretary to a business executive in Cleveland.

Her story, which she told abruptly, moved me terribly. I proposed to her then and there. We were married a few days later.

When we moved into our apartment Mary typed Mr. and Mrs. Nichols on a card for our mailbox downstairs. "Now, John," she said firmly, "we are Mr. and Mrs. Nichols and that's all there is to it. We are Americans regardless and no matter what! This is a new chapter, and what came before is torn out of the book."

In a way I have never been sorry I changed my name. It was the practical thing to do. It is very convenient to be Nichols instead of Sobuchanowsky - but ...

But every once in a while I get a terrific wrench inside me - an emotional wrench which is so intense, so close that it is almost physical. It is as though someone clutched the ends of certain vital strings within me and gave them a sudden yank. And every time this happens I find myself thinking of my father, and also that I am not really John S. Nichols, a teacher, a matter-of-fact, middle-class American, but only God knows what - a fool, a lowlife, a man in a trap.

- Adapted from: The Immigrant's Experience, Harvard Social Studies Project, Pg.43-56.

2. Now read the following four passages. What views do they represent on the issue of assimilation? How are their views similar and different from John Nichol's views and experiences?

a. EDWARD R. KANTOWICZ

My grandfather came from Poland and worked in the Chicago stockyards. My grandmother, until the day of her death, when she was almost 90 years old, never learned English. But my parents left the old neighborhood, discarded the Polish newspapers, and even became Republicans in their politics! They made a point of not teaching Polish to my sister and me. We were going to be Americans! Like a great part of the third generation of Poles in America, I am now an outsider to Polonia (the Polish community).

b. MARY STRZYZEWSKA

Recently, Mary Martins legally restored her Polish surname of Strzyzewska. According to her own admission, it was her deep pride in her cultural heritage that prompted her to change. Throughout the country more and more third and fourth generation Polish Americans are beginning to insist on the correct pronunciation of their original ethnic names.

c. MARY B. SUDWOJ

I am 25 years old, and even though I was reared in America and went to schools here, I never stopped being proud of my Polish heritage, in spite of the fact that some of my teachers told me to forget my Polish and stick to the English.

I did not give up, and thanks to my parents I learned both languages in reading, writing and speaking. It is a shame that for many years our Polish immigrants in America let themselves down and felt ashamed of admitting in public their Polish ancestry, while at the same time the Irish, German, Italian and others publicized their nationality and no one stepped on their toes. It is time indeed to raise our heads and say that we are proud of our Polish heritage and the land of our fathers, as there is much to be proud of.

d. America!

Don't ask me to jump
into your "melting pot".
I don't want to be melted!
I want to
Mold
Myself -
Out of My past
And My present
And My particularity.
Why should I forget who I am
And where I came from
Unless Shame is the stick
which stirs Your bland stew?

J.P.Y.

3. In addition to the melting pot concept, the passages you have just read explore the idea of pluralism. Pluralism is the belief that diversity in the American culture can and should be encouraged. Although we all share certain common values and historical experiences, the differences in ethnic, race, and religious orientations should be accepted and respected. In this part of the lesson think about the two ideas of the melting pot (assimilation) and the salad bowl (pluralism). Make a few brief statements about the advantages and disadvantages of each of these.

	ASSIMILATION	PLURALISM
ADVANTAGES		
DISADVANTAGES		

Now pick the one you agree with most. Do you think American culture should promote the idea of assimilation or pluralism? Who gains in each case? Who loses? Be able to explain why you have chosen the one you have.

4. Talk with others in your class about your and their selections. Having discussed different points of view think again about how you see the issue.

American Thought and Culture in the Early 1900's

In the previous lesson you learned about the assimilation process through the eyes of first and second generation Polish Americans. Their experiences were common to most immigrants who came to the United States during the late 1800's and early 1900's. The purpose of this lesson is to explore further the concepts of assimilation and pluralism. However, instead of looking at the immigrants' perspective, this lesson will present a variety of readings on the ideas or themes which were common in American thought and culture in the early 1900's. The objectives of this lesson are:

- to identify common ideas and themes in American culture in the early 1900's,
- to recognize how these ideas affected the values and behaviors of Americans,
- to investigate whether or not these cultural themes still exist today and discuss their advantages and disadvantages.

What to do:

Before you begin this lesson, a few terms will be defined. What is a cultural idea or theme? One explanation is that a cultural theme is a message. It is a common and generally accepted value which is conveyed in the popular literature, taught in schools and places of worship, promoted in the work place, and encouraged through government policies and practices.

1. Read through the selected lines of this poem. It is inscribed on a tablet inside the main entrance to the Statue of Liberty:

> Give me your tired, your poor,
> Your huddled masses yearning to breathe free,
> The wretched refuse of your teeming shore.
> Send these, the homeless, tempest-tost to me,
> I lift my lamp beside the golden door!
>
> Emma Lazarus - from "The New Colossus"

What is the message? To whom is the message addressed? What significance did it have for the millions of immigrants arriving in America during the late 1800's and early 1900's?

2. This idea was one which brought millions of people here in search of a better life. The "American Dream" said that through hard work, anyone could acquire the good life. People would not be constrained to do or be what their parents had been. Democratic freedoms would apply to all. America was the land of opportunity. The idea of the "American Dream" was very important to immigrants. But how did a poor immigrant rise from "rags" to "riches?"

   This question was the constant topic of a popular late-19th century author whose pen name was Horatio Alger, Jr. He wrote more than 120 books and stories which were an integral part of popular culture at that time. In fact, they were so popular that his novels were simply referred to as "Horatio Alger books." Here is a representative list of titles:

BOUND TO RISE	LUCK AND PLUCK
BRAVE AND BOLD	MAKING HIS WAY BACK
DO AND DARE	RISEN FROM THE RANKS
FRANK AND FEARLESS	STRIVE AND SUCCEED
HELPING HIMSELF	STRUGGLING UPWARD
IN SEARCH OF TREASURE	THE YOUNG ADVENTURER

   Without even reading any of these books, what do you think they were about? What theme or themes can you identify just by the titles?

3. Now read the following excerpt from one of the most popular Horatio Alger books entitled Ragged Dick. Then answer the questions which follow. Be prepared to discuss your answers.

Ragged Dick

"You've seen hard times, Dick," said Frank, compassionately.

"Yes," said Dick, "I've knowed what it was to be hungry and cold, with nothin' to eat or to warm me; but there's one thing I never could do," he added, proudly.

"What's that?"

"I never stole," said Dick. "It's mean and I wouldn't do it."

"Were you ever tempted to?"

"Lots of times. Once I had been goin' round all day and hadn't sold any matches except three cents' worth early in the mornin'. When evenin' came I was awful hungry. I went into a baker's just to look at the bread. While I was standin' at the stove warmin' me, the baker went into the back room, and I felt so hungry I thought I would take just one loaf, and go off with it. There was such a big pile I don't think he'd have known it."

"But you didn't do it?"

"No, I didn't, and I was glad of it, for when the man came in ag'in he said he wanted some one to carry some cake to a lady in St. Mark's Place."

(Later) "I hope, my lad (said Mr. Whitney), you will prosper and rise in the world. You know in this free country poverty in early life is no bar to a man's advancement. I haven't risen very high myself," he added, with a smile, "but have met with moderate success in life; yet there was a time when I was as poor as you."

"Were you, sir?" asked Dick, eagerly.

"Yes, my boy, I have known the time when I have been obliged to go without my dinner because I didn't have enough money to pay for it."

"How did you get up in the world?" asked Dick, anxiously.

"I entered a printing office as an apprentice, and worked for some years. Then my eyes gave out and I was obliged to give that up. Not knowing what else to do, I went into the country, and worked on a farm. After a while I was lucky enough to invent a machine, which has brought me in a great deal of money. But there was one thing I got while I was in the printing office which I value more than money."

"What was that, sir?"

"A taste for reading and study. During my leisure hours I improved myself by study, and acquired a large part of the knowledge which I now possess. Indeed, it was one of my books that first put me on the track of the invention, which I afterwards made. So you see, my lad, that my studious habits paid off in money, as well as in another way."

"I'm awfully ignorant," said Dick, soberly.

"But you are young, and, I judge, a smart boy. If you try to learn, you can, and if you ever expect to do anything in the world, you must know something of books."

"I will," said Dick, resolutely. "I ain't always goin' to black boots for a livin'."

"All labor is respectable, my lad, and you have no cause to be ashamed of any honest business; yet when you can get something to do that promises better for your future prospects, I advise you to do so. Till then earn your living in the way you are accustomed to, avoid extravagance, and save up a little money if you can."

"Thank you for your advice," said our hero. "There ain't many that takes an interest in Ragged Dick."

"So that's your name," said Mr. Whitney. "If I judge you rightly, it won't be long before you change it. Save your money, my lad, buy books, and determine to be somebody, and you may yet fill an honorable position."

Questions:

a. What type of person was the hero of this story? How does his story convey the message Alger was trying to promote?

b. Why do you think the Horatio Alger books were so popular in their day?

c. Do you think the first and second generation immigrants could and did easily overcome poverty?

4. Having read an excerpt from a popular book of the early 1900's, think about the books you read. Talking with classmates, make a list of popular books today. What are their messages (themes)? How would you compare the message of Alger and the American Dream with those in popular literature today? Are they similar and/or different? Why do you think this is the case?

5. Another aspect of American thought popular during the early 1900's was that of assimilation. We have talked about what it is and how some of the first and second generation immigrants viewed it.

Former President Theodore Roosevelt made the following statements on Americanization in an address before the Knights of Columbus, Carnegie Hall, New York on October 12, 1915. His ideas reflected popular American thought. Read through his speech and be prepared to discuss it.

"... The one absolutely certain way of bringing this nation to ruin ... would be to permit it to become a tangle of squabbling nationalities, an intricate knot of German-Americans, Irish-Americans, English-Americans, French-Americans, Scandinavian-Americans or Italian-Americans ... each at heart feeling more sympathy with Europeans of that nationality, than with the other citizens of the American Republic. The men who do not become Americans ... are hyphenated Americans; and there ought to be no room for them in this country ...

...No man can be a good citizen if he is not at least in process of learning to speak the language of his fellow-citizens. And an alien who remains here without learning to speak English ... should ... be treated as having refused to take the preliminary steps necessary to complete Americanization and should be deported. ... "

a. According to Theodore Roosevelt, what is required of an immigrant to be an American?

b. Why is Roosevelt afraid of an immigrant with ties to the homeland?

c. What does he think should be the consequences if an immigrant refuses to conform?

6. Former President Theodore Roosevelt was not the only one calling for assimilation.

In 1906, Professor Grover G. Huebner described the role that public schools should perform in Americanizing immigrant children:

"What Does the School Do to Americanize the Immigrant? ...

1. It at once throws the children of different nationalities into mutual relationship. This inevitably breaks up the habits of any one of the foreign nationalities ... (The) immigrant child necessarily loses its foreign ideas and unconsciously adopts the thoughts and activities of the American companions ...

2. The public school teaches the children the English language ...

3. The public school tends to break up hostility between nationalities ...

4. It teaches American traditions and the history of our institutions ...

5. The public school is the first and chief trainer of the immigrant child's mind to fit it for originality and inventiveness ...

6. ... The public school, in training the minds of children, fits them to meet this versatility in American industry.

7. The American characteristic of aspiration (ambition) to reach a higher plane of production is transmitted to the immigrant child. This Americanizes the thoughts of the immigrant."

a. What was the role of public schools in Americanizing immigrant children? Do you agree or disagree with these practices? What were the "costs" and "benefits" to the immigrants? What were the "costs" and "benefits" to American society as a whole?

b. Do you think it could have been possible for immigrants to be "Americanized," yet at the same time retain their ethnic heritage? Why or why not?

c. Do you think American schools should follow these guidelines today?

7. By writing a brief paper or through class discussion, summarize the major popular themes you have learned. How do you think they served to benefit American society? How do you think they were detrimental? Should they be valued today? Why or why not?

Lesson 3 Chapter 4

Who Can Be An American?

During the past two decades there has been an increased consciousness about the tremendous diversity in American society. Black Americans, Hispanic Americans, women, older Americans, and numerous ethnic groups have worked hard to understand their uniqueness and heritage. Various "power" movements have made us more aware of group identity. As a result we are increasingly asking the question, "What is an American?"

Historically there have been periods when, whether consciously or unconsciously, people in this country have believed that some citizens are more "American" than others. The dominant White-Anglo-Saxon-Protestant (WASP) culture set the standard. People who were considered different often faced and continue to face prejudice and discrimination. The purpose of this lesson is to present historical information related to the question of "Who can be an American?" The objectives of this lesson are:

- to examine pieces of immigration legislation and excerpts from speeches and identify the attitudes represented,
- to examine the question of "Who can be an American?"

What to do:

1. Read through the following list of United States immigration Policy: 1793-1965. As you read ask yourself, "What attitudes toward immigrants are represented by the passage of each piece of legislation?" On a separate piece of paper write down these three dates and acts:

   a. 1882 - Chinese Exclusion Act
   b. 1917 - Literacy Act
   c. 1924 and 1929 - National Origins Act

   Write a brief statement describing why you think these pieces of legislation were passed. What attitudes do they represent?

United States Immigration Policy: 1793-1965

1793 George Washington proclaims that the "bosom of the America is open to receive not only the opulent and respectable stranger, but the oppressed and persecuted of all nations and religions whom we shall welcome to a participation of all our rights and privileges ..."

1819 For the first time, the U. S. Government begins to count immigrants.

1864 Congress passes law legalizing importing of contract laborers.

1875 The first federal restriction on immigration prohibits prostitutes and convicts.

1882 Chinese Exclusion Act - no Chinese were to be admitted.

1902 Congress excludes convicts, lunatics, idiots and persons likely to become public charges, and places a head tax on each immigrant.

1908 Exclusion of Japanese immigrants.

1917 Literacy Act - Anyone over the age of 16 must be able to read one language before being admitted.

1924 and 1929 National Origins Acts Law restricted the number of immigrants to 150,000 annually. Set up quotas based on the number who entered in 1890 when most were from northern and western Europe. About 70 percent who were allowed to enter were from Britain, Ireland, Scandinavia, and Germany. The remaining 30 percent came from southern and eastern Europe.

1965 New law abolishes quota system. Each year 170,000 immigrants can come from Africa, Asia, Australia and Europe. 120,000 can come from North and South America. Relatives can enter on a nonquota basis, and preference is given to those who have skills in heavy demand in the United States.

President Lyndon Johnson said about the 1965 law: "It does repair a very deep and painful flaw in the fabric of American justice. It corrects a cruel and enduring wrong in the conduct of the American nation. The days of unlimited immigration are past, but those who come will come because of what they are and not because of the land from which they sprung."

2. Now read the following three excerpts from Senator Henry Cabot Lodge 1896, President Woodrow Wilson 1915, and U. S. Representative Emanuel Cellar 1924. For <u>each</u> one be prepared to discuss the following questions:

   a. What is the piece of legislation being discussed in the speech?

   b. Is the person for or against the proposed legislation? Why?

   c. What attitude or belief is being represented in the speech?

A SPEECH TO THE UNITED STATES SENATE ON MARCH 16, 1898 .....

Mr. President ... Paupers, diseased persons, convicts, and contract laborers are now excluded. By this bill it is proposed to make a new class of excluded immigrants and add to those which have just been named the totally ignorant. ... The first section excludes from the country all immigrants who cannot read and write either their own or some other language. The second section merely provides a simple test for determining whether the immigrant can read or write ... The ILLITERACY TEST will bear most heavily upon the Italians, Russians, Poles, Hungarians, Greeks, and Asiatics, and very lightly, or not at all, upon English-speaking emigrants or Germans, Scandinavians, and French. In other words, the races most affected by the illiteracy test are those whose emigration to this country has begun within the last 20 years and swelled rapidly to enormous proportions, races with which the English-speaking people have never hitherto assimilated, and who are most alien to ... the people of the United States. On the other hand, immigrants from ... those races which are most closely related to the English-speaking people themselves founded the American colonies and built up the United States, are affected but little by the proposed test. ...

The statistics ... show further that the immigrants excluded by the illiteracy test are those who remain for the most part in congested masses in our great cities. They furnish ... a large proportion of the slums. The committee's report proves that illiteracy runs parallel with the slum population, with criminals, paupers, and juvenile delinquents of foreign birth or parentage, whose percentage is out of all proportion to their share of the total population when compared with the percentage of the same classes among the native born. It also appears ... that the immigrants who would be shut out by the illiteracy test are those who bring least money to the country and come most quickly upon public or private charity for support.

The replies of the governors of the 26 states to the Immigration Restriction League show that in only two cases are immigrants of the classes affected by the illiteracy test desired, and those are of a single race. All the other immigrants mentioned by the governors as desirable belong to the races which are but slightly affected by the provisions of this bill. It is also proved that the classes now excluded by law: the criminals, the diseased, the paupers, and the contract laborers, are furnished chiefly by the same races as those most affected by the test of illiteracy ... It now remains for me to discuss the second and larger question ... It has two sides, the economic and the social. As to the former, but few words are necessary ...

This low, unskilled labor is the most deadly enemy of the American wage earner, and does more than anything else toward lowering his wages and forcing down his standard of living ... there is an appalling danger to the American wage earner from the flood of low, unskilled, ignorant, foreign labor ... which not only takes lower wages, but accepts a standard of life and living so low that the American workingman cannot compete with it.

I now come to the aspect of this question which is graver and more serious than any other ... whether the quality of our citizenship is endangered by the present course and character of immigration to the United States. It involves, in a word, nothing less than the possibility of a great and perilous change in the very fabric of our race ...

Senator Henry Cabot Lodge
Massachusetts

Presidential MESSAGE of January 28, 1915.

In two particulars of vital consequence this bill embodies a radical departure from the traditional and long-established policy of this country ... It seeks to all but close entirely the gates of asylum, which have always been open to those who could find nowhere else the right and opportunity of constitutional agitation for what they conceived to be the natural and inalienable rights of men; and it excludes those to whom the opportunities of elementary education have been denied, without regard to their character, their purposes, or their natural capacity ... In this bill it is proposed to turn away from tests of character and of quality and impose tests which exclude and restrict; for the new tests here embodied are not tests of quality or of character or of personal fitness, but tests of opportunity. Those who come seeking opportunity are not to be admitted unless they have already had one of the chief of the opportunities they seek, the opportunity of education. The object of such provisions is restriction, not selection. ...

President Woodrow Wilson

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A Congressman's argument against the Immigration Act of 1924.

Many who have heretofore spoken on the bill have boasted of their ancestry and have in glowing terms referred to the Anglo-Saxon forebears and wonderful family trees of some of the racial stocks now here. In answer I say most family trees are like ordinary trees; the best parts are underground ...

It is as clear as the sun that the majority of the Immigration Committee and most proponents of this measure like the gentleman from Kansas, who blurted out his true feelings while talking on the bill, do not want the "wops," "dagoes," "Hebrews," "hunkies," "bulls," and others known by similar epithets. Just so, in 1840, 1850, and 1860 you did not want the "beery Germans" and "dirty Irish." The Germans and Irish were mongrels, self-seekers, disreputable, and would not assimilate. We know now how good a citizenry they have become. ...

The fallacy of "Nordic supremacy" was made popular by one Madison Grant, who wrote a book called The Passing of A Great Race. ... His argument is very much like the following: The "Nordics" are superior. ... because they have a light skin, a narrow skull, and blue eyes. All those who have a light skin, narrow skull, and blue eyes are superior. Therefore, the "Nordics" are superior. He assumes the very thing that he starts out to prove.

Similar would-be scientists claim that the brain of man, and therefore his native intelligence, is dependent upon his physical characteristics. Certain brains go with certain anatomical markings. They say, for example, good brains go with narrow skulls, light complexions, and blue eyes. ... We know that the very weight of the brain is no index ... to the brain's ... intelligence. The brains of women, for example, are lighter than the brains of men. Can one, therefore, say that the intelligence of man is superior to that of woman?

Professor Boas, in his book The Mind of Primitive Man, states that the skulls of 35 eminent men were examined and their brains were found to have weighed less than the average, whereas the brains of 45 murderers were measured and the weight of each was superior to the average. There is, therefore, no relationship of intelligence to the size and shape of the head.

I think the essential point to stress is that there are a great many inferior strains in every race, including the "Nordic," and that there are many superior strains also in other races, no matter what they may be. Then let us take the best in every race. Let us have selection and not racial restriction of any sort.

U. S. Representative Emanuel Celler, New York

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3. Given what you now know about American immigration policy before 1965, what type of people were considered most acceptable? Who could be an American? Share your description with a classmate.

4. Now make a poster (collage) representing your own images of who can be an American after the 1965 Act. You can draw pictures or use those from magazines. Who can now be an American? Share your work with others. Be prepared to discuss the following questions:

   a. Why were certain groups discriminated against and excluded from coming to America?

   b. How were Polish people in Poland and in this country affected?

   c. Why was the quota system abolished in 1965? Do you think the new system of "priorities" is fair?

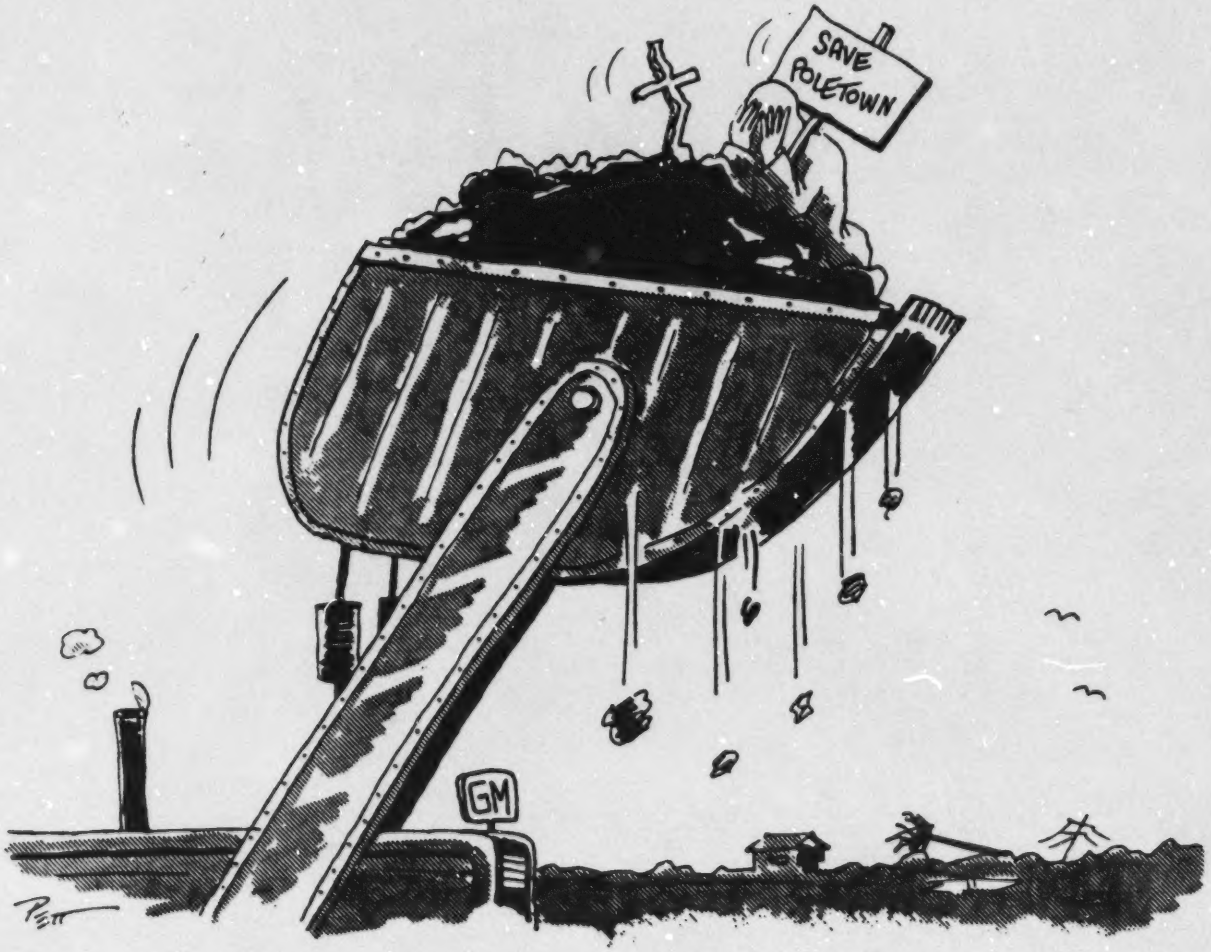
5. Based on what you have learned, write an immigration policy for the United States today. Who should be allowed to come? Who should be excluded? Be prepared to discuss your ideas with classmates.

Chapter Introduction

Chapter 5

CONTEMPORARY ISSUES, CONCERNS, AND PERSPECTIVES

In this final chapter you will learn about current issues facing Polish Americans, U. S. foreign policy concerns, and the problems of discrimination and defamation. You will be able to recognize and understand a variety of perspectives and have opportunities to play different roles.



Lesson 1 Chapter 5

John Giannini's Decision

The purpose of this lesson is to present information about some complex problems which affect a group of Polish Americans today. The problems have to do with such things as unemployment, the displacement of people from their homes, and the question of multiple loyalties. You will have the opportunity to learn about these problems and the decisions to be made. The objectives for this lesson are:

- to identify the problems presented in the story, the options available, and the possible consequences for selecting each option,
- to select the option you would follow and be able to explain your decision.

What to do:

1. Read through the following story about the problems of Poletown and the dilemma facing John Giannini. When you have finished reading, write down or be prepared to discuss answers to the questions which follow.

POLETOWN

Today, the city of Detroit, Michigan is facing some difficult times. Like other major industrial areas in the country, Detroit is in an economic slump. Part of the reason for this is that Detroit is a major center for automobile production and sales in this country have declined.

General Motors, which is located in Detroit, is a major producer of cars. They employ thousands of people living in and around the Detroit area. In order to improve efficiency and production, G.M. has considered closing a major assembly plant and moving out of Detroit. In order to keep G.M. from moving elsewhere, the city officials of Detroit came up with a plan.

The city of Detroit would acquire a huge section of land nearby, prepare the land for construction, and give the G.M. Corporation a 12-year tax break. In return, G.M. would promise to build their new plant on this land which would provide new jobs for many of the city's unemployed.

This all seems reasonable except for one thing. The land to be cleared to make room for the new plant is already occupied. The neighborhood is called Poletown.

Poletown is a small, strongly-rooted Polish neighborhood. The 3,438 residents, mainly of Black, Polish, Albanian, Filipino, Yemeni and Armenian descent, face destruction of their homes and businesses to make way for the new

assembly plant. The plant would occupy a stretch of land made up of 465.5 acres. More than 1,300 households, 140 businesses and other institutions including 16 churches, two schools and a hospital, would have to be demolished. Many of the long-term residents do not want their neighborhood destroyed and are fighting to remain. Others, such as the Detroit Archdiocese, the United Auto Workers Union, and the Reagan Administration are in favor of the proposed plan.

John Giannini is a young Detroit lawyer who has always lived in Poletown. His parents, Andrew and Ann Giannini have lived there for the past 40 years. His mother is determined to stay in her home with its 40 years of memories. His disabled father also enjoys his neighborhood.

A few months ago, John was hired into his first job. He is an attorney for the law firm of Ackerman & Ackerman. The firm specializes in condemnation proceedings. These are the legal procedures which enable the government to buy up private property to be used for a development project. Ackerman & Ackerman is arranging the condemnation procedures for Poletown. Thus, every day when John comes home from work he feels his parents' wrath for "siding with the enemy."

John still lives in Poletown. He understands what the G.M. plant would mean to people like his elderly parents. He finds it difficult to talk with neighbors because of his new job. On the other hand, he realizes that Detroit desperately needs new jobs which the new G.M. plant could provide. Further, some Poletown residents would be happy to build a new life elsewhere.

John must make a choice. He could quit his new job and make life at home easier on himself. He could also offer his legal services to stop the condemnation and forced relocation of Poletown residents. If he did this, however, he would probably be ending or delaying a bright legal future for himself. If efforts to stop the building of the G.M. plant were successful, many unemployed people would be denied jobs. Moreover, residents who are looking forward to relocating in other areas would be denied a chance to build new lives.

Questions

a. What are the problems facing the:

- City of Detroit,
- General Motors,
- people of Poletown?

b. What are the two main factions presented in the reading? How do their views of the situation differ?

c. What is John Giananni's dilemma? What are his options? What are the consequences for each option?

d. What do you think John Giannini should do? State reasons for your decision.

2. Now that you have discussed the reading and John Giannini's dilemma, think about what you have learned about Polish Americans and other ethnic groups. The issues are ones of ethnic and neighborhood identification. People form strong attachments to their own group and in the case of Poletown, leaving the neighborhood will disrupt their way of life.

   Think about the following questions and be prepared to discuss them in class.

   a. What are the cultural "costs" to the people who leave their ethnic neighborhood? What kinds of support would they miss? What would they possibly have to gain, culturally and financially?

   b. How is what may happen to Poletown similar to what is happening to ethnic neighborhoods in cities everywhere?

   c. How can people of various ethnic backgrounds maintain a sense of community even when they no longer live in their ethnic neighborhood?

Lesson 2 Chapter 5

Decision Making and Different Perspectives

The purpose of this lesson is for you to examine a variety of perspectives on current issues facing different groups of people in the United States. All people spend a great deal of time gathering information. Based on how they interpret this information, they then make decisions and take action.

In this lesson you will have the opportunity to do the same thing. Information will be provided for you. You will read through the information, make interpretations based on a variety of different perspectives, then answer questions about what you would do. There are no "right" or "wrong" answers. Information, however, is interpreted differently depending upon one's perspective. The objectives of this lesson are:

- to gain knowledge about:
  1. past and present relations between the United States and Poland, and the Soviet Union and Poland,
  2. current trends in immigration to the United States;
- to interpret information from a variety of perspectives;
- to make decisions about what policies and actions should be taken based on different perspectives.

What to do:

1. Carefully read through the following three sets of information. The first one gives an overview of some of the key aspects of U.S. foreign policy toward Poland since World War II. The second presents thoughts and actions of some members of the Polish community in the United States. The third presents information on recent trends in U. S. immigration.

I. U.S. Foreign Policy Toward Poland Post W.W. II - present

From the end of W.W. II to the middle 1950's, relations between the United States and Poland were limited. Poland was under the protection and authority of the Soviet Union. As a satellite of the Soviet Union, Poland's dealings with other non-communist

nations were carefully monitored. However, trading did occur between the United States and Poland.

In the 1970's three American presidents made trips to Poland. Richard Nixon in 1972, Gerald Ford in 1975, and Jimmy Carter in 1977, all expressed a desire for closer ties between Poland and the United States. They acknowledged the special relationship between the Polish American community and the people of Poland.

Since the rise of the independent Polish trade union Solidarity, the U. S. government has been trying to devise ways to support its goals without further alienating the Soviet Union or interfering with Soviet policy toward Poland. At the same time, the U.S. government has tried to promote democratic participation in Poland. The Carter administration took the stand that the labor unrest was an "internal affair" of Poland. Neither the Soviet Union or the United States should interfere. However, Poland has borrowed a great deal of money from American banking institutions. Economic, political, and social stability in Poland is important for the United States. Poland is one of the major importers of U.S. agricultural products and therefore the trade relationship is important to U.S. farmers. Economic aid has been extended to Poland in the form of credit guarantees for the purchase of U.S. grain.

The declaration of martial law in Poland in December 1981 has been of great concern to the people and government of the United States. The trade union, Solidarity, has even been outlawed. Polish government leaders, supported by the Soviet Union, have suspended civil liberties and leaders of the now illegal union have been jailed.

The U. S. government sympathizes with the trade union but has been able to do little to help. American trade unions, such as the AFL-CIO, have openly supported Solidarity and its goals,providing moral and material support. More ecoromic aid in the form of loans has been given to Poland and U. S. leaders have sent the message discouraging direct Soviet military intervention. The Soviet Union feels the unrest in Poland is a threat to their own security and resents U. S. interference.

II. The Polish-American Community

Poles have been in America since the founding of the first English settlement of Jamestown. However, most Polish immigration took place between 1880-1920's and today. Polish Americans number between 10 and 12 million. The ties between the two countries are strong because large numbers of Polish Americans still keep in contact with relatives in the homeland.

Many Polish Americans are extremely loyal to Roman Catholicism, which has been instrumental in sustaining Polish identity, spirit and language. Another important religious loyalty is to the Polish National Catholic Church, which was founded at the turn of this century and has maintained a separate identity from the Roman Catholic Church. The Polish National Catholic Church has often placed Polish national/cultural interests above those of the Mother Church.

Since the creation of Solidarity in 1980, people in the United States have taken a keen interest in Poland. This has revived ethnic identity among many Polish Americans and there is a growing pride in being Polish.

Recent events in Poland, coupled with pride in being Polish, have led many Polish Americans to become active in Polish-American relations. Even before martial law was declared in Poland, individual Polish Americans sent messages to Secretary of State Alexander Haig and President Reagan urging them to consider additional U. S. financial aid to Poland. Polish Americans, in conjunction with the Church, were responsible for food, clothing and medical aid given to Poland. Non-Poles also joined this humanitarian effort to relieve the plight of shortages in Poland. Other activities included fund-raising telethons, sales of Polish memorabilia, radiothons, and concerts. Funds collected have been used for food and material supplies to be shipped to Poland.

Polish-American politicians sponsored legislation to urge the U. S. government to protest the treatment of Poles by the Polish (Communist) government. They also urged that we show support for Solidarity's goals for a more democratic society. In addition, the public was encouraged to write letters of protest against the USSR's role in Poland and to send these letters to President Reagan and the USSR ambassador to the Unites States. Thousands of people across the nation staged protest demonstrations at Soviet consulates and held large protest rallies to show their support for the Polish people.

Polish Americans also monitored U.S. Immigration officers' treatment of Poles holding U. S. visas. Efforts were made to appeal to the U.S. State Department to consider all Eastern Europeans "political refugees," and to get the U. S. government to extend visas held by Poles indefinitely until the Polish crisis is over. Some people fear that illegal Polish aliens will be deported by the immigration service.

III. Current Trends in U. S. Immigration

Immigration to the United States today is greater than at any time since the early part of the century. Approximately only half of the estimated total are entering the country legally. This situation is causing great concern to the government as well as to service agencies who are attempting to provide help.

There are several reasons why large numbers of people are immigrating to this country today. Economic conditions of extreme poverty and high unemployment have caused people from Mexico, Cuba, Haiti, and Southeast Asia to seek refuge in America. They come with the hope of finding jobs and providing a better life for their families. Political oppression has also caused many to seek asylum in the United States. The refugee population of the world is now estimated to be between 11 and 16 million people with 261,000 Southeast Asians eager to emigrate to the United States.

Reaction in this country to this new wave of immigration has been mixed. The United States has always been seen as the "land of opportunity." We are accepting more foreigners than all other countries combined. Still, there is a growing resentment on the part of the American public, especially toward those people who enter illegally.

Many of the refugees coming to this country are poor and have few of the skills necessary in today's job market. Some people believe that we are importing a new poverty class, one that drains financial resources needed to provide for our own. High unemployment in this country has resulted in a growing resentment that the new entrants take jobs away from those already here. Tensions, confrontations, and occasional physical violence have occurred in areas where recent immigrants have settled. Many Americans favor reducing the yearly quota of immigrants. They also favor a crackdown on the apprehension of illegal immigrants.

The U. S. government has had a difficult time dealing with the current immigration situation. The cost of resettling immigrants has become very burdensome for state and local governments. There is also a severe shortage of U.S. Immigration personnel whose job it is to apprehend illegal aliens and return them to their homeland. In response to public pressure and the realities of the economic situation in this country, President Reagan has sought a reduction in the number of Southeast Asian refugees being admitted.

One of the most difficult problems the government faces is determining which people are "political" refugees and which are "economic" refugees. Political refugees are those whose beliefs are not consistent with their governments' and often face imprisonment. Over the years, the U. S. government has been more willing to accept people from communist countries seeking the political freedoms offered here. On the other hand, economic refugees have a more difficult time building a case for entrance because poverty may or may not be linked to their governments' political ideology.

In 1981 the United States agreed to accept an additional 2,400 Eastern European refugees over the annual quota of 4,500 for humanitarian reasons. Poles were the largest group of immigrants to benefit from this policy. However, given the Reagan administration's budget cuts and growing citizen demand for limiting new arrivals, future policy toward expanded immigration is questionable.

2. Now read through the following three perspectives. They are:

   a. a group of activist Polish Americans,
   b. an "average" American with no particular ties to the Polish-American Community or to Poland,
   c. a government employee and policy advisor to the President of the United States.

3. Each perspective has a set of accompanying questions. Select one of the three perspectives as your own. Interpret the information from that point of view as you answer the questions. You can work alone or with others selecting your same perspective.

4. When you have answered the questions for your perspective, be prepared to present your or your group's point of view to the class.

5. When everyone's perspective has been presented, be prepared to discuss the following questions:

   a. How were each of the perspectives similar? How were each of the perspectives different?

   b. What do you think accounts for these differences when people had access to similar information?

Perspective #1

As a Polish American from Chicago, along with 10 to 12 other Polish Americans from around the nation, what action would you advocate or take regarding U.S.-Polish issues?

   a. Would you pressure the federal government to be more aggressive toward the U.S.S.R. to lift martial law?

   b. Or advocate a less aggressive attitude of supporting economic and material needs (food, clothing, medicinal aid)?

   c. Despite high unemployment in the U. S., in your city, would you continue to urge the admittance of more Polish refugees, extending expired visas held by Poles, and stopping the harassment and deportation of illegal Polish aliens?

Perspective #2

As an American taxpayer and a neighbor to many unemployed friends in a high unemployment area (for example Chicago, Illinois or Anderson, Indiana), what is your position on the Polish issue?

   a. Would you give your full support to your fellow Americans of Polish descent in their demands for humanitarian treatment of Polish citizens by working for such things as increasing the quota of Polish immigrants permitted to enter the U.S. and sending more economic aid to the Polish people?

b. Would you support some of the Polish-American demands for humanitarian treatment of Poles, but consider the immigration issue of increased quotas for Poles to be too much of a burden on the United States?

c. Would you advocate a plan to impose harsher sanctions on the Soviet Union for the Polish crisis, or would you consider it a Soviet-Polish internal affair?

d. Would you recommend doing nothing based on the belief that we cannot continue to support "home" countries (such as Ireland and Iran) which have problems, or would you identify more closely with the Polish crisis because it involves the questions of democratic freedoms?

Perspective #3

As a government policy advisor to the U. S. President, what would be your advice on the issues raised?

a. Would you push for a harder stance against the U.S.S.R. and/or the Polish government? What risks or benefits must you consider? Or should the U. S. take a "wait and see" attitude, then act according to new developments?

b. Should the U. S. give direct or indirect support or aid to Solidarity or allow non-governmental bodies, such as Polish Americans, the Church, AFL-CIO, and other private organizations, to continue their humanitarian activities?

c. How should the President deal with the pressures from the large Polish-American community in forming U. S. policy toward Poland and Polish refugees?

d. In view of the growing American concern over the large numbers of new immigrants in these economic hard times, what overall immigration policy should be recommended to Congress or followed by the President? Should economic refugees be treated the same as political refugees?

Lesson 3 Chapter 5

Discrimination and Defamation

The last lesson in this chapter deals with the questions of discrimination and defamation. Discrimination is defined as those policies and behaviors which intentionally deny people equal opportunity and rights based on their race, ethnic background, religion, sex, age, or circumstances of life. Defamation is defined as negative stereotypes and images directed toward a certain individual or group.

The purpose of this lesson is to have you examine these questions in relation to Polish Americans. The objectives of this lesson are:

- to identify particular problems of discrimination faced by minority groups,
- to identify what images of minority groups are popular in television programs,
- to discuss how discrimination and defamation of minority groups affect our views and attitudes.

What to do:

1. Read through the following paragraph and using the table presented, answer the questions.
2. Next, complete the exercise on "Images Projected by T.V. Characters." Be prepared to discuss the questions which follow.

Polish Americans

Polish Americans' place in American society, like a number of other Euro-ethnic minorities, resembles a double-edged sword. On the one hand, Polish families generally have been assimilated into American society and acculturation has taken place. Further, their physical features make them quite indistinguishable from other Caucasian Americans. Yet in the minds of many non-Polish Americans the image of the poor and illiterate peasant - a white minority - remains. Thus the paradox of the Polish American arises. Racially, Poles are a part of the mainstream culture, but traditionally they are culturally "different."

This historical fact coupled with their mainstream racial image often works

to their disadvantage. For example, there is federal legislation pertaining to the problems and needs of designated minority groups, such as discrimination in employment. Yet Poles, because of their Euro-ethnic background, are not considered, nor have they been designated a minority group. A 1974 study, however, indicates that they are a minority in need of help. Although the study looked at only one metropolitan area, Chicago, it was a good first step in building awareness. The study examined whether Poles, among other minorities, were succeeding or failing in gaining their share of power in the American financial system. More specifically, the study investigated the extent to which Poles, Italians, Hispanics (Latins), and Blacks have entered the centers of power and influence in Chicago-based corporations. The number of "ethnics" serving on the board of directors or as executive officers in Chicago's largest corporations would be indicative of having "made it" in the American corporate world. Look at the following table which shows the study's survey results of 106 corporations based in Chicago. These figures speak for themselves.

Number of corporations, of the 106 examined, which had no directors or officers who were Poles, Italians, Latins, or Blacks.*

	Number of Corporations without director		Number of Corporations without officer	
Poles	102	(96%)	97	(92%)
Italians	84	(79%)	75	(71%)
Latins	105	(99%)	104	(98%)
Blacks	101	(95%)	105	(99%)

* 55 of the 106 corporations had no Poles, Italians, Latins or Blacks either as directors or as officers.

Images Projected by TV Characters

TV Character	TV Show	Main Characteristics Displayed Weekly	Ethnic Background of characters	Are the characteristics admirable? "Yes" or "No"	Would you desire to be this character in real life? Why or why not?
1. Fonzie, "The Fonze"	Happy Days				
2. Roseanne Roseannadanna	Saturday Night Live				
3. Laverne Defazio	Laverne & Shirley				
4. Shirley Feeney	Laverne & Shirley				
5. Arnold Horshack	Welcome Back Kotter				
6. Juan Epstein	Welcome Back Kotter				
7. "Wojo"	Barney Miller				

Questions .

1. Do you think that the ethnic portrayals, such as the ones listed, have a positive or negative influence on the TV audience? Give an example or examples of such an effect.

2. Do you think that even today, the nativist ("America for Americans!") philosophy of the 1800s and early 1900s is still around? Be able to defend your position.

Questions

1. Among the four minority groups targeted, which was <u>least</u> represented on the boards of directors?

2. Are any of the minority groups better represented on the boards of directors than the Poles? If so, which ones?

3. Among the four minority groups targeted, which had the least number of executive officers among the 106 corporations in Chicago? The most?

4. How do Poles rank among the four minority groups in executive officerships held?

5. In both categories, which of the four minority groups faces the least amount of discrimination in promotions?

6. Although Polish Americans did not fare the best or worst in this survey according to the table, what conclusion can you draw from the figures given in the table.

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